THE

MONTHLY REPOSITORY

OF

Theology and General Literature.

No. XLV.] SEPTEMBER. [Vol. IV.

BIOGRAPHY, ORIGINAL LETTERS, &c.

MEMOIR OF MR. GYLES SAY, FATHER OF MR. SAMUEL SAY, DRAWN UP FROM THE "SAY PAPERS," BY THE REV. SAMUEL SAY TOMS, OF FRAMLINGHAM.

In our "Brief Memoir of the Rev. Samuel Say," p. 5—7, we intimated that he had prepared an account of his father, Mr. Gyles Say, for the use of Dr. Calamy, which however was not inserted in the account of the ejected ministers. This memoir, our respected correspondent, Mr. Toms, of Framlingham, copied, arranged and amplified, some years ago, and has now put into our hands. It was intended to stand at the head of the life of Mr Samuel Say, which will account for the intermixture of the son's history with the father's.

EDITOR.

GYLES SAY, born at Southampton, in the year 1632, was the son of Francis Say, originally of ———, in Dorsetshire, who afterwards settled at Southampton, in those days a rich and a flourishing town.*

On the blank leaf of a bible, given to Gyles by his brother Francis, in Nov. 1640, the 15th day of which month he died, aged 23 years, he writes, "My mother who was born in 1588, departed this life in February, 1669. She was of the French seed. Her ancestors were protestants. Her father and mother, with several other of her relations, fled for religion out of France, upon a great persecution there, in the beginning of Queen Elizabeth's time, and came and dwelt at Southampton." They possessed a considerable estate at Rouen (or Cäen) in Normandy. Their family name was Câtell.†

* This Francis was the father of a numerous offspring, the most of whom died before they were grown up. It was a family remarkable for religion: his house had the face of a little church, so many of his children were noted for piety. The only one who died very young, discovered the marks of early seriousness. The sons, it is said, were all of them candidates for the ministry. In the family register, kept by Gyles, he records, "March 4, 1659, my brother Thomas Say began his sabbath in heaven, being of age about 25 years." He left behind him a considerable name, both for parts and piety.

† Mr. S. Say had written, but his modesty made him cross it out, "I know not whether we may not be justly allowed to make a small note here, upon that encouraging assurance which is given to the religious offspring, in that commandment which forbids idolatry, viz. That God will shew mercy unto thousands of them that love him, and keep his commandments."

From such a stock was Gyles descended, who having received only what learning the grammar school in the town could give him, and what he himself had privately added to it, which chiefly consisted, perhaps, in some knowledge of the French and Hebrew, was judged sufficiently qualified to be admitted to the vicarage of Catherington, about the age of twenty-three, or even younger, if we follow the style of the Church of England, for the presentation is dated the 24th of March, 1655; from whence as it appears, by the like presentation, he was removed to the vicarage of St. Michael, in Southampton, the 23d of Nov. 1657, which being no sufficient maintenance was to be improved by the addition of 50l. a year, out of the chauntry of St. Mary's; but that he did not continue in this living till the time of the ejectment seems certain. There having been some mistake committed in the application of this money to his injury; upon complaint of it, and to make him satisfaction, he had the promise of, and even the presentation to, a more considerable living of 120*l.* per annum. He had preached to the people, was accepted by them, had received their call, and had actually removed some of his effects thither, in order to a settlement among them, when affairs took a turn, and probably put a stop to any further proceedings. It is likely it was to qualify him for the pastoral charge, or rectorate, over this people, that he was ordained to the work of the ministry by laying on of the hands of the Presbytery, at Bishop Stoke,* the 8th of May, 1660, as appears by the original paper of his ordination; but the name of the place which had given him the call could never be found out, by all the enquiry in his son's power to make; but this is certain, that he was ejected and silenced by the act of uniformity, on Black Bartholomew day, Aug. 24, 1662. In imitation of his pious mother and other relatives, and like another Moses, he chose rather to suffer persecution with the people of God, than to hold his living with the violation of his conscience.

He had two wives. By the first he had Martha, born Jan. 12, 1659, and Francis, born March 16, 1661, both baptized by Mr. Henry Cox, of Bishop Stoke. She died the 7th of April, in the same year, and immediately under he notes, "Brother John Caimes departed this life, April 5, 1659," who, it is probable, was Mrs. Say's brother. By his second wife he had four daughters, Mary, Elizabeth, Sarah and Martha; (Mary, the eldest, was born at Plate Ford, in Wiltshire, Sept. 9, 1666, in Sir Trustinu Barrow's house, near Newbridge,) and three sons, Thomas, Samuel, and John. Samuel, the second son, was born March the 23d, 1675-6, in All Saint's Parish, in the house against the well, in the Castle Green, Southampton, and baptized by Mr. Francis Mence, minister at Fairham.

Mr. Gyles Say, in his family

* His preaching frequently at Stoke, which was about five or six miles from Southampton, was owing only to the great friendship and intimacy which was between Mr. Cox and him.

register, has this note: "A plague began in Southampton the latter end of May or beginning of June, 1665, and continued till November, 1666, before it fully ceased. It is concluded by the common vote, that there died in it 1,000 and somewhat over; but there are that do affirm, that there died betwixt 15 and 16 hundred. It began in the buildings below Bull Hall, being the lower end of the Back-street, by the Walnut Tree. The last that was reputed to die of the plague, was a youth that died over St. Michael's prison."

Comparing the date of this distructive malady, with the time and place in which his daughter Mary was born, it appears probable, that his honoured friend Barrow's house, proved a safe refuge to him and his family, from that grievous calamity, and not Wellow, as Mr. S. Say had been informed.

He is said to have been the first that opened the meeting at Gosport, and it is not improbable.

Notwithstanding the discouragements attending the ministry among non-conformists, Mr. Samuel Say, from early life, discovered a great inclination to it, and his pious father took care to have him educated in the best manner he could with that view. He was placed at school with his brother John at * Southwick, Hants. His father went over to remove him from thence in the year 1689, at which time he was about the age of thirteen. One reason of his being placed at school at Southwick, probably was, that it was the seat of Colonel Norton, in whose family Mr. Gyles Say had received much friendship. Mr. R. Symonds was ejected from this parish. He joined Mr. Coxe in Mr. S. Say's ordination. His widow informed Mr. Hicks that this Colonel Norton offered him the living of Wellow, and gave him the respect of recommending a minister to it, which made his son conjecture that it was Wellow itself, to which he had the call after quitting St. Michael's, Southampton, and previous to Bartholomew Day, and the rather because it was at this place that he continued to preach, and was pastor of a dissenting congregation, after the ejectment, and because his interest in the family of Col. Norton was certainly greater during the life of his lady, which makes it probable that the Colonel did but repeat the offer he had made him before, when he tempted him to † conform, with the promise of this living. Sarah Say, born Sept. 4, 1669, and Samuel, the 23d of March, 1675-6, were baptized at Wellow, though Mr. Say continued to live at Southampton, which makes it appear likely that he had a particular connection at that time at Wellow,

* Not Southwark, as Mr. Gillingwater, in his History of Lowestoft, writes.

† He was twice imprisoned upon the score of non-conformity, and having a numerous family, and but a small estate, was soon reduced to very great straits. In those circumstances, as his widow related, he was tempted to conform by Col. Norton, (in whose family he had formerly met with a great deal of respect, during the life of his lady,) who offered him Wellow, a living (if she did not mistake) of about 80l. a year. He confessed his circumstances, but refused the temptation, and cast himself upon Providence. He removed from Southampton on occasion of the plague, as soon as he was released from prison.

and probably agreeably to family report, as a dissenting teacher and pastor. On the 24th of May, 1672, his own house, at Southampton, was licenced at the court of Whitehall. The original deed is still in good preservation.* From that time it is probable his labours were divided between Wellow and Southampton.

It was at this Southwick, by some occasional sermon at the parish church, that God blessed his ministry, to the remarkable conversion of a woman. Mr. S. Say, giving an account of it to Mr. Hicks, says, "I thought it had been at the time when my father first placed me to school at this town, because of the frequent kindness I had all along received from her, but since my brother has retained so particular a remembrance of what passed at that interview, between my father and the woman, he must also be in the right, that it was when he came to fetch us from thence. He went upon this occasion to visit her. No sooner had he set his foot over the threshold of her house, but she rises up, runs to him and embraces him, and with the utmost passion of joy, salutes him with the words of Ps. cxix. 130. *The entrance of thy word giveth light; it giveth understanding to the simple*; acknowledging that she had lived forty years in a state of utter ignorance, till God sent him, thirty years before this interview, to preach on that text."

How Mr. S. Say was disposed of, from his removal from Southwick, in 1689, † till after his father's decease, we are wholly ignorant, and can gather no particulars whatever concerning him in his early years, but from the relation he gave of his father's sufferings to Mr. Hicks, which shall be related in his own words.—"As to his sufferings, though they were not all owing to the cause in which he was engaged, yet they may truly be said, to have all been the consequences of the hardships that were put upon him, by the Bartholomew Act. He was twice imprisoned upon the score of non-conformity. I have heard that he preached in prison, to those that were with him, upon the same account, or to others who found means to assemble themselves in the house, in which he was under a milder confinement. By means of his imprisonment, and by the treachery of a person related to him by a former marriage, as well as the still growing charge of a numerous family, he was at last reduced to inex-

* For a literal copy of this instrument, see M. Repos. (present vol. pp. 7, 8.)

† From 91 to the end of 1692, he boarded at Norwich, for 11l. a year, in a good family. At that time the ladies wore very high head dresses. The youth thought none looked well but the quakers, and one old lady, who was distinguished by the closeness of her dress. She proved to be the mother of the lady he afterwards chose as the beloved partner of his life. He must have been here, at this time, as a scholar; for a letter written by his mother, after his father's decease, (April 8, 1692.) to a gentleman, to whom Mr. Say owed 5cl. mentions, that she had nothing to pay him with but her husband's books, and when her son Samuel came from school, he should make out a catalogue of them and send them to him; but the gentleman would not accept them, but generously forgave the debt. The name of our benefactor is now lost; but a knowledge of the liberal act calls forth gratitude.

pressible straits, from which it was far above the capacity of his small congregation at Wellow and Southampton to relieve him. This, I suppose, might occasion his leaving Southampton, which he did with the consent of the church to which he was pastor, and going to London, whither he removed himself, with part of his family, in the year 1680.*

"This journey, and the circumstances of it, would be a very melancholy story among some of his children, if the remembrance of the cheerfulness of his temper, and the pleasantness of his discourse upon the way, when his heart must have felt all the anguish and pangs of a compassionate father, did not sweeten the memory of their own part in those sufferings. For that he was far from being insensible to affliction, I had once myself, in my younger years, too convincing a proof; having been a melancholy witness, after what manner he sometimes past his nights: in sighs, that were a lively signification of the quick sense he had of the circumstances himself and his family were in, and in urgent and repeated applications to God as his Father, and such as sufficiently spoke the vehemency of his passion. Yet nothing of all this appeared to others. He never suffered it to dishonour his profession, or interrupt the pleasures of conversation. All who knew him, spoke of him as a person of a pleasant, easy, cheerful disposition, which made him generally both beloved and desired.

"There was one thing more, which admirably fitted him for the times he lived in. He seemed to be above the assaults of fear. I was with him in the west, near to a town which was said to be very deeply engaged in the interests of the Duke of Monmouth. We saw persons running from the town in the greatest consternation, who reported that the king's dragoons were come into it, and were actually cutting the throats of the inhabitants. I knew not myself what temper to be in, and looked, with equal surprise and amazement, to observe nothing but terror in the countenances, voices and actions of others, and the utmost serenity and calm in my father; who answered their questions, gave them his advice, and assisted them in person how to dispose of their richer effects, upon so sudden an alarm, with an air and voice which plainly declared, that he both despised and derided their fears.†

"He was at this time only upon a visit in the county, and was returned to London before the surprize of Mr. Hooke‡ and his fellow sufferer at the Lady Lisle's,

* The family register shews, that Mrs. Say was at Southampton years after, by the following note in Mr. G. Say's own hand writing.

In Southampton, in the parish of St. Michael. } Martha Say, junior, was born the eighth of December, 1684, in Lord's Lane, next to the Blue Anchor, on the east side.

† This must have been about the year 1685, and consequently before S. Say was taken from school at Southwick

‡ Is not this a misnomer? Mr. John Hicks was apprehended there, and suffered death for joining with the Duke of Monmouth, in 1685; or, was Mr. Hicks Mr. Hooke's fellow sufferer? Vid. Non. Con. Mem. vol. i. p. 289. and vol. ii. p. 498. The pious old Lady Lisle was beheaded for admitting Mr. H. into her

which we have always regarded as a happy circumstance for him, because it was a house he much frequented when he was in the country.

"After he came to London, being of a firm constitution, he frequently preached, as I have heard, three times a day, in troublesome times. He was sometimes in danger, the meeting surprised and himself examined; but he had the dexterity and happiness to conceal his character.

"After the liberty granted by king James, (the declaration was published April 4, 1687,) he was called to the charge of a congregational church, at Guestwick, in Norfolk, of which Mr. Richard Worts had before been pastor. This worthy man, and great sufferer for non-conformity, was ejected from Foulsham and Guestwick; but it seems he had been pastor of a congregational church before he possessed this living, and was so afterward, viz. at Guestwick, as appears from the church book, from whence we learn, 'that the dissenting church, in and about Guestwick, sat down in gospel order, in the end of 1652, and chose Mr. Richard Worts for their pastor, who with fidelity and success laboured among them till his death, about May the 6th, 1686.'"

Mr. Say further writes, "Within five miles from this place is Hunworth,† at which my father, in conjunction with Mr. Lemon, a neighbouring minister, erected a meeting, which still continues, and at which I have occasionally preached, though not to a large, yet a crowded auditory, and the most attentive I have ever observed.

"He did not enjoy many years the little repose he found at Guestwick, seeing he died April the 7th, (according to the church book, the 8th,) 1692. It appears by a letter written with his own hand not long before his death, that he was then about sixty years old, and thus it must have been, as he was born in the year 1632. He was buried in Guestwick church. To look upon him, he seemed yet in the flower of his age; and died in his full strength and vigour of body and mind."

Mr. G. Say's widow was living near London, August 15, 1717.

house, though the jury brought her in three times not guilty, and she solemnly declared that she knew not that he had been in the duke's army. Vid. Neal's Hist. vol. iv. p. 542.

* Vid. Non. Con. Mem. vol. ii. p. 194.

† In a letter with which I have been favoured, from Mr. J. Sykes, the present pastor of the dissenting church at Guestwick, he writes. "There is no gravestone over Mr. G. Say in our church, or it is obliterated. There is nothing said of him in the church book, but that he came in 1687, and died in 1692. You are certainly misinformed respecting Hunworth. As a place of worship it must be of a much later date than the time of your ancestor. It had been shut up for years when I came, [about the year 1776 or 1777 I think] and was in a ruinous state. I opened it and preached there a few years on Lord's day mornings; but it gave me the ague in winter, and the people were so poor we could not repair it. Then I began to preach at Briston in that neighbourhood, and continued to do so with I hope a little success. So poor Hunworth is no more." But as I perceive that Mr. S Say preached there May 14, 1704, (from Matt. xi. 28. Come unto me, &c.) which was but little more than 12 years after his father's death, and the above account was given in his own hand writing, I cannot apprehend it contains false information. At least a meeting-place existed there both in the father's and son's time, and both preached in it.

THE SAY PAPERS.

No. XV.

ORIGINAL LETTER OF MRS. SHEPPARD'S, (A WRITER IN THE SPECTATOR*) FROM STOCKHOLM.—LETTER II.

To Mr. Say.

DEAR SIR, *Stockholm, Aug.* 1.

'Tis impossible to tell you how much I was joy'd at the sight of your dear and most obliging, kind, sweet, and most delightful letter; and my satisfaction was the greater, it coming sooner than I expected. My captain arriv'd here yesterday, who brought me seven in a parcel from my sister and good friends in England; but your's I had about a fortnight before them. Their letters are all excellent in their kind: they all being my old friends and acquaintance, are as full of love and kindness in their words as they have been in their deeds; their fashion and station in life, though it be high, is the meanest part of their character, for they have admirable good sense and sweetness of temper, joined with religion, which crowns all. I am persuaded could I but waft the letters over to you, they would entertain and divert Mr. Say, if I judge his last aright, I was going to say, as much as your's did me; but I recollect myself, and say that is impossible; for there is a vast difference between reading an agreeable letter to a friend, and the having one from one, fill'd with so many kind, endearing expressions of regard, love, and esteem for their persons, and anxiety for their welfare here, as your's, and instructing and comforting of them for a happy world hereafter; (this I say makes the case widely different;) at the reading of which my heart was fill'd with all the tenderest sentiments of love, esteem, and gratitude; and the sweetest passions reign'd for a time, that could possess a mortal. Sure I am, Mr. Say can't be guilty of flattery, therefore am determined for the future to believe I've sense, (and to entertain a better opinion of myself than I've been wont to have,) because he says so, and I believe him to be a judge, and till he alters his notion of me, shall remain in that good opinion of myself. It being in your power to humble me when you please, you need not fear my being proud; but I fear I am not far off it, because I am so happy as to know, Sir, you have a good esteem and opinion of me. You were exceeding good to write me so long a letter too; and I fear it was a sort of a violence offer'd to your nature, knowing you love not writing; but you were so —I don't know what word to find good enough to express my sense of the favour, for I think it was more than the word *good* we use in common cases, it was a super-excellent thought in you to force your hand to put down the sentiments of your heart, to please and entertain your exile friend, in this uncouth, odd, barren corner of the world; tho' had I been in a fruitful, pleasant soil, and been treated with every thing that could charm and delight the five senses, at that time, it wou'd not have afforded half the pleasure and satisfaction your letter gave the internal and superior part of me— I mean the faculties of my soul; for that is solid and durable; the other but transitory. Solomon well expressed it when he said a friend was the medicine of life; and in short, I think life, surrounded with all what the world calls good and delightful, if it want this one ingredient, must be rendered flat and insipid, for this brightens up all, and gives every thing else a higher taste; nay, in the want of all things, this noble tincture, like the philosopher's stone, turns all to gold which was dross before. O! could I but keep this happy temper of mind, how agreeable shou'd I be to myself! but there are so many hideous intervening things in life, from the elements above me, and the earth beneath me, and from my own wretched self, which is worse than all, that I doubt I shall soon be robb'd of this charming inhabitant, viz. peace of mind: I shall endeavour to hold her fast, but fear she will not think me a convenient, proper receptacle for her. I find my paper fills

* For an account of Mrs. Sheppard, see p. 303 and 343.

so fast that I must say no more on this agreeable head, tho' I have inclination to run my paper out in't, but have divers more things to add; so, for once, the superiour must give way to the inferiour.

As to the language, I am an entire stranger to it as yet; and it makes me at times, melancholy to the last degree, to hear people talk, and understand nothing of it; for they all appear to me like the figures in the tapestry-hangings. If I learn, it must be by hearing; for they tell me there is no rule to teach it; so I must come at the knowledge of it very painfully, if ever I attain it. People have been here 5 years before they could speak it. Young folks and children take it very soon, as they do other things; but I'm afraid the old proverb will be verified in me, viz. that old dogs will learn no tricks. I would not lose my English neither, as desirous as I am to understand the Swedes, to share in their conversation, as well as to know the language to instruct my young ones; how I shall do that without it, is past my comprehension, as well as that of my friends in England; but, perhaps, as you say, I may do it some other way.

I shall go to Mr. Campbell's in a fortnight; by that time Mrs. Campbell will be returned out of the country, and got into the new house. I shall then have been here 14 weeks. The weather has been so extremely hot for these two months, and it is still, that every one here, as well as the masters of ships, that have used the hottest voyages in other parts, say they never felt any thing like it. You may judge how it fared with me, that was the most uneasy creature in a hot day in England, which is but like a winter day to these. 'Tis always very hot here, but their evenings used to be cool, but now all has been alike. The woods have been on fire several times with the heat. I have not slept two hours in a night for a long time; my blood boil'd to that degree that I had bumps in my hands, with blisters at the top, and a thousand small purple spots about me, but more in my hands, (I don't hear of any being so but children,) and such an uneasiness all over me, that I cou'd neither sit nor stand, nor lie long together. And our river was so foggy, and reckon'd so unwholesome, that the Swedes said it was just so before the plague was here last. I heard the English talk of getting tar, tobacco, &c. as antidotes against it; and removing into the country to fly from it. I was as Belshazzar was at the hand-writing; for I concluded that I was to die in a day or two, and how unhappy my case was, to come here in a strange country, to die of such a contagious distemper! But it pleas'd God, when my terrours were at the height, to send violent rains and thunder, which soon dissipated those fogs, and refreshed the earth. Then I took some salt I brought over with me, which was of vast service to me, and my bumps and spots disappeared. I've heard often of the cold, but never of the heat; so it surprised me the more. The climate is very irregular, and will try my constitution to a great degree. Many people have had agues at this time. Some days, they tell me, there is exceeding heat in the forenoon, and snow, &c. in the afternoon, and yet this climate is reckoned wholesome, the English say better than England—that is, the gentlemen, but the women are weak. I confess it is past my comprehension. Thank God, I am indifferent well now; tho' it is hot still, but nothing to what it has been. I suppose the cold will be as terrible to me. I intend to endeavour to follow your prescription. Coffee I've begun with, but can't relish it, tho' made in perfection here; and the other liquor I shall attempt soon, and doubt not of the desired effect; when so delightful a cordial is mixt with it as you mention, it will give it a most charming flavour and zest, however disagreeable it was before. Fear is a great vice in me, and a very predominant passion, and if this liquor will lay that, or reduce it so as to make it manageable, it will do more than all my reason ever cou'd do, because I always thought I had reason for it: but the inferiour reason always was prevalent, so unhappy a compound I am: for this I may thank Adam, as Milton says, all his posterity will say. I have one of his devil's sayings often in my head since I've been at Stockholm.—Is this the place the conqueror has given? and this the place that I have chang'd for Heaven!—Then I entertain myself with the prospects in dear England in imagination, and see it in spirit, tho' not with my bodily eyes. O! dear Mr. Say, how eager was I to be at the meeting you proposed: you talk'd of appointing the time, and the place, and never did it; I wish my evil genius has not troubled you ever since,

to chastise you for such an omission: not that it would have me have good, but because it delights in mischief.

I've often wondered in what language Adam address'd himself to Eve, whether we have any name for it now! It might be as you seem to intimate, and I'm inclined to believe it was, by immediate inspiration. It was a sweet language, I doubt not. O! that Adam had not been so bad; then I had been better, and should have understood these people, and appeared in my primitive garments, as the first pair did; I think I am more angry with them than I used to be, since in Stockholm, I've suffered so much on their account.

We have had a jubilee here lately, it being 200 years since the reformation: it was on the Sunday, all the steeples of the churches having concerts of musick that made a strange discord all over the city; for they could not keep time together, to be sure. They dance much on Sundays here, and all their diversions are on that day; after 3 of the clock, trade and all businesses are as on another, for they say then the sabbath is done. They begin at six on Saturday even, and are so strict in divine service, that the soldiers take up all walking in the street, except they're going for prayers, &c.; to my understanding, this is tything mint and cummin. I've been at, nor seen, none of their diversions, nor don't intend it, though I'm laughed at much for refusing and saying I never will: they ask me if I think myself better than others that do it: I tell them I wou'd be better, but question whether I am or not; however, be that as it will, I can't conform to those customs, because I disapprove of them: they tell me I am in a foreign country now, and ought to do as others; I tell them I came here to approve myself more both to God and man, and myself if possible; that I am persuaded all would disapprove of me for so doing, at least I could not acquit myself to myself in complying with those methods, so begged they would excuse me and never ask me; for one refusal was the same as ten thousand. I hope I've cured them from asking me. I think I've heard Mr. C.'s family is different, at least I hope so.

The lady I am with is just got up from a lying-in, and has been near death. The first fright was terrible to me, having never been near any one in the like case; and I was much concerned for fear of losing my Englishwoman. We had a very grand christening, by a Lutheran priest, trebly dignified by three caps, the upper one of velvet. He salutes all with as many bows as caps, pulling one off at each bow. The ceremony was performed in French; 'tis different, I understand, both from our established church, and the dissenters': nobody kneels or says any thing, but the priest reads a great deal, and prays himself, then crosses the child's face with the side of his hand, and dips the hind part of the head in water, the cap being taken off; (they have godfathers and godmothers, sometimes 6 or 7, or more; this had but 3:) then they eat sweetmeats and drink Rhenish wine, the gentlemen in one room, and the ladies in another; pyramids of sweetmeats are on all the tables, and a cloth spread, in the 3 rooms you pass through. The christening is on the 3d day. The Swedes keep their beds 2 months for a girl, and 6 weeks for a boy; but this lady being English, she went out at 5 weeks, tho' it was a girl she lay in with.

The king is counted a very good-natured, affable prince, and particularly fond of the English. If he sees an Englishman that he has not been used to see, (for he knows what country any is of at first sight,) he sends to know who and what he is, and desires to speak with him. The English women he admires rather more, and always talks with them when he can conveniently; I have not yet had the honour to see him. He is but a king in name, for power he has none, not so much as to put away one menial servant, without the senators' consent; for king Charles the 11th was so arbitrary in this government, that he seized on most of their estates for his own use, and Charles the 12th was always in broils and wars, that reduced his people to such degree, that they are resolved the kings shall have no more power, their predecessors having made so ill a use of it. The latter hated women so much, that when his sister, this present queen, came to see him, he would not let her come any further than the door, and charged her not to touch him, for she was a woman, and that was reason enough, for it spoiled a soldier to converse with a woman. She came from Germany to make this visit here, where she was so well received.

Dutch, French, Italian, and Latin are spoken here in great perfection, every

One bringing up their children of both sexes to learn them; the men learn them in order for travelling and conversation with all nations here; and they reckon it a qualification for the females that they may converse as much as the other sex. Their women are reckoned the greatest housewives in the world, for here is a quite different way of housekeeping to what there is in England; if it were not to be so they would soon be ruined, with their thievish servants. 'Tis an old proverb, that a Swedish woman and her cow will feast on that that will starve the English.

I cannot but admire at the length of the days: the sun shining as bright at 10 o'clock at night as at 7 in England; and here is no night for two months. I think one day here is as long as three in England, and one hour as long as three in England: it seems so to me perhaps as my temper of mind is, for 'tis certain time seems long or short as I am differently employed in thought, words, or deeds; and he with whom a thousand years are but as one day can, if he pleases, make a single day, nay a single moment, appear to any of his creatures as a thousand years. I could pursue these speculations a great way, but my paper will not allow it, so leave it you to enlarge on, who can do it more effectually, and please yourself better, I am sure, than Peg Sheppard can—that is my name you see that you are to call me by, and I firmly believe I shall have no other, though I've made no vows; if I had, I meet with no temptation to break them: I had rather, if I were able, be common servant in England, than the richest Swede's wife, I'll assure you, for they are foreign to me in every thing.

Mr. Copping is married to the lady that he has been engaged to these twelve years; her name was Grigg: she has three thousand pounds. I knew it would be soon, before I left England; but I had a letter from him by the last ship; he had then been married two months. My letter just came to wish him joy. He wrote me a very long letter, and a very handsome one, with the strongest expressions of regard for me, and describing the new relation he has entered on in the sweetest, handsomest terms imaginable; and takes all the methods he can think of to remove my doubting in the least his friendship for me; and unhappily misconstruing his past behaviour to me, he tells me, tho' the change of condition gives him some sentiments entirely new, it does not extinguish any old ones, for his friends are as dear to him as ever and their happiness of equal moment; nay, gainers by it, for I have one more equally concerned for me, and equally zealous to promote it, and a vast deal more he says on that one head. She desired him to assure me of her affectionate regards. 'Tis all very well, and I think myself much obliged to him for it; but to the best of my remembrance it was once in his power to have put some of these things in practice. I do believe very well of him, and have a good esteem and value for him, and believe, he has checked himself often for not thinking or acting properly at that time. This to you I say. He is to live at L—— for a time, till he can be otherwise provided for.

My sister has been extremely ill, even at death's door, since I have been here, but is much better now, thank God! She is of a very weakly constitution and been ill a long while before, but the parting with me threw her quite down. She is going to leave off her business, and a lady, an intimate, entire friend of her's, and she are to live together in other and cheaper lodgings, and so furnish her acquaintance as usual from her tradesfolks, without endangering the entire loss of her stock. I hope she will have more health when her mind is easier, for it has been a vast concern to me. I think now I could never stand the shock of the loss of her, which would be much worse to me from being from her in this land; she is the only one I have left of all my relations that has any place in my affections.

* * * * *

I have talked all this while to Mr. Say, and nothing to dear Mrs. Say; but now I think on't, Mr. is Mrs. and Mr. is Mr. Say; so have been talking to both, tho' to but one individual. O, sweet Madam! could I but be so happy as to see and converse with you, and entertain myself as agreeably as I've so often wont to do, with so much solid pleasure and satisfaction; for to you I could tell my mind when to none else, and I was never disappointed, you were so sweet, so tender, so kind, so compassionate and loving to me, so true to my interest in all respects! The friend in perfection, and the gentlewoman's behaviour shines in all your action, which sets off all your other virtues in the fairest point of light.

When I call to mind these amiable properties in you, and think I'm deprived of the pleasure of them, I can't help bewailing my loss, and giving way to that sort of tenderness which will have vent at the eyes, which now drops on the paper.

I thought I had another side yet, for I have not half done, but find I have run it out, and can only add my sincerest wishes for your and Mrs Say's and dear Misses health and happiness I am kissing your hands, and am with sincere respects, dear Madam, your and Mr. Say's affectionate friend, and humble servant, M. SHEPPARD.

MISCELLANEOUS COMMUNICATIONS.

ON THE DECLINE OF PRESBYTERIAN CONGREGATIONS.

To the Editor of the Monthly Repository.

SIR, *July* 15, 1809.

I consider the subject, taken up in your last number, (p. 323.) respecting the *causes* of the decline in that class of dissenters usually denominated *Presbyterians*, highly interesting. A correspondent, who dates from Liverpool, has written with good sense and commendable zeal. I by no means deny that the causes which he assigns have their share of influence: I presume to suggest, however, that they do not include the *root of the evil*. What reason can be given that there should be, in proportion to their number, a greater falling off to other classes of nonconformists, to the established church, to total indifference or infidelity amongst the Presbyterians than any other community of dissidents in the kingdom? Amongst other sects, those who do not appear to be deeply impressed with religious considerations, frequently continue to belong to them nominally; and if they do not often attend their religious assemblies, attend no other. Whilst amongst the Presbyterians, not only a matrimonial connection, the obtaining of a lucrative place under government, pleasing an opulent relative, securing customers to a retail shop; but the minister, or some of the members of the congregation, differing in politics from the disgusted party, taking a different side to them in a general election; or some family quarrel, some neglect or slight, not being accommodated with the pew to which they give preference in the chapel, and innumerable other things of as trivial moment, have excited numbers of them to quit the religious profession of their fathers. Do Roman Catholics act in this manner? Do Quakers? Do Independents and Baptists? Those who belong to the two latter denominations, indeed, not uncommonly shew themselves to be sufficiently capricious; but then, when they quit one church or congregation, they repair to another of the same faith and order, and do not totally abandon the dissenting cause. I account for the singular *defalcation* amongst the Presbyterians, from their not having generally imbibed those principles which would have induced them to view their sect and its worship in *an im-*

portant light, and to which therefore they were bound in all vicissitudes conscientiously to adhere. The appellation of Presbyterian in itself, which as your corresdent remarks, is very improperly applied, has had no inconsiderable effect in keeping those who rank under it in darkness and misconception. Presbyterian is a term which refers to a form of ecclesiastical government that does not exist amongst those in South Britain, to whom it is usually appropriated, and has no sort of affinity to the rational or Unitarian class of dissenters, though owing to accidental circumstances it has been attached to them. The young people of the so-called Presbyterian Societies, and many in mature age, not understanding the nature of the difference intended to be expressed by the term, between their own and other dissenting communities, and finding the controversy between the dissenters, *as such*, and the established church, in most places, laid asleep, have consequently no principle of union that is likely to have any binding efficacy.

The Unitarian doctrine, in the shape either of Arianism or Socinianism, has stolen its way into most Presbyterian societies; but they were far from being originally formed on any such basis. These societies formerly were only distinguished from those of the Independents, by their not requiring *written experiences* as a condition of receiving the Lord's supper, being in some other respects more lax in their church discipline, and in not being high Calvinists, but rather Neonomians or Baxterians. Their ministers, as might be expected, were for the most part the first "who learned the way of the Lord more perfectly," whilst many of their hearers continued wandering in the labyrinths of popular error. The former, therefore, were in most instances extremely cautious and prudent; and did not openly and decidedly avow their change of opinion and advancement in scriptural knowledge; but contented themselves, most of them I believe, conscientiously, with bringing forward, exclusively in their public discourses, the duties and virtues of practical religion. I do not take on me severely to blame ministers and others who had embraced Unitarian principles, in adopting this mode of treatment towards their more orthodox brethren. Owing perhaps to imperious circumstances, no other would have been expedient; but to *this cause* I must attribute the decrease which is generally observed and lamented.

Indeed I know of no class of separatists who are less acquainted with controversial theology than many, especially in the lower ranks of life, of the *Old English Presbyterians*. In London, I believe, indeed, that class of society has almost ceased to exist amongst them; but it is not yet quite the case in Lancashire and Yorkshire. In these two counties, moreover, instances abound which serve to verify my remarks, on the causes of the decay of this branch of the dissenting interest. I am acquainted with a Presbyterian society in a large town in Yorkshire, whose pastor was a man of learning, piety and a confirmed Unitarian or Socinian from early life. Yet, after preaching to them regularly for forty years, not one third of

his auditory, it is believed, at any time knew what his peculiar ideas were relating to the person of Christ.

When, some years since, an attention was awakened in the place to the Unitarian question, by the occasional preaching of a zealous minister, some of this society, whose education and station in life, one should have expected would have precluded the necessity of such an inquiry, asked what was meant by an Unitarian? And were surprised and disgusted to discover, there was any minister who taught that Jesus Christ was not equal to God the Father, and especially that he was only a man.

While people belonging to a religious society know not what its distinguishing tenets are, or whether it has any or not, what tie is there to connect them with it, but that of *custom* or indifference?

But how long is this likely to hold? If any attention to religious enquiry be accidentally excited, this kind of people never having been taught the tenets of their own sect, nor observing in it any zeal relating to them, nor wish to propagate them, will naturally fall in with the dogmas of a creed, whatever it may be, that are asserted with vehemence and confidence. From accurate observation, I am persuaded that this want of acquaintance with the system of christian doctrine usually maintained by those called Presbyterian Ministers, has been a *greater cause* of the decline of their societies than any *other cause*, or than *all other causes combined*. Perhaps too, a species of *spurious liberality*, which has been held up both by the ministers and people of this denomination, has not been without a considerable influence.

It has often been asserted by them, without those modifications that are necessary to its being rightly understood, that—There are virtuous people of all denominations—that speculative opinions are of little or no importance—that active virtue is all in all—that it is to be wished there were no distinctions of sect, and that they were all lost in the *name of christian*. All this is very true and good, being well analized and expounded; but taken in the gross, leads many people to suppose that there is no importance in truth; that they may join those religious assemblies as consistently, who address "The holy, blessed and glorious Trinity," as those who pray solely to "Our Father who is in heaven;" and that it is not worth while, especially if any degree of inconveniency attends it, to frequent a place of worship thinly attended, and thereby, without any reason, or any sufficient one, to separate themselves on the Sunday from the great majority of their neighbours.

Experience and observation, Sir, confirm the truth of the following position:—No sect which has not the emoluments and advantages of an established religion, can preserve itself in *vigorous existence* without a certain portion of the *sectarian spirit*. By which I do not *necessarily* mean *bigotry and intolerance*, but *principle and attachment*; preferring your own religious denomination to every other, and being disposed, as the result, to undergo privations and

inconveniencies on its account. Do we not perceive this attachment to exist in the more warm and popular sects amongst us? Shall we say it is generated by partial views and by enthusiasm? Be it so. Does it follow that it cannot be produced amongst those called Presbyterians, from extended views and the convictions of reason? Be assured, however, that except the *sectarian spirit*, at least in the *innocent* and as I should say *commendable* sense of the term, as before explained, be incited, there can be no radical cure applied to the apostacy from the religious societies in question. It may be, there are those of us who would think it preferable to allow our societies to wither and drop, rather than to invigorate and support them by the infusion of the so much dreaded *sectarian spirit*.

With persons of this sentiment it is no part of my plan, at present, to contend; though I persuade myself that much might be said in opposition to their views. To those who lament the decrease of our societies and earnestly desire their prosperity, I would suggest, that it is expedient we should know our *real situation*, and look our obstacles and disadvantages full in the face; and that in opposing and removing them, we should pursue no *Utopian scheme*, but only attempt what is *practicable*.

For my own part, I confess, I do not expect that Presbyterian societies, according to their present *form of discipline*, or rather of no discipline, are calculated to continue much longer. Nor do I know that the dissolution of them is an event to be much dreaded. They have need of being cast into the crucible, that they may be refined and new modelled. Probably the best course which could be taken, would be to substitute Unitarian Societies for Presbyterian Societies: an epithet which expresses a real distinction from other Bodies of Christians in our nation, and which the Arians, I presume, as well as the Socinians, would not object to adopt. Besides doing this, which is only of minor importance, let us, uniting zeal and charity, exert ourselves in spreading, by all justifiable and christian means, our views relating to the unity and supremacy of the one God and Father, his impartial love to all his intelligent offspring, and the unbought freedom of his grace and mercy, in the pardon and salvation of the penitent sinner. The consequence possibly might be, that some more of the ignorant, worldly and lukewarm would forsake us; but we should lay a foundation, in future, for a better state of things. The rising generation would not be liable "to be carried about with every wind of doctrine," and the sincere and candid inquirer after religious truth, would be at no loss where to find a centre and a home. But it may be, that it is the design of Providence to exhibit and establish pure christianity in some other forms of society. If thereby error will be more effectually checked, and truth more extensively spread, who ought to regret?

Presbyterian Societies have already had their use, and answered a valuable purpose; many, both in public and in private stations, who belonged to them, have done honour to human nature, and to

the gospel, by their literature and piety, their attachment to civil and religious liberty, and their unbounded candour and charity. Let us hope, that if the stars of this constellation have filled their course and are destined to set, one which shall contain those still more bright, will bespangle the firmament and diffuse the truth, as it is in Jesus, to remote nations and distant ages. I shall be glad to see what your Liverpool correspondent may write on the means of reviving Presbyterian Congregations. Gloomy as my prospects are respecting them, I will allow that while there is *life* there ought to be *hope*.

I am, Sir, yours, &c.
SABRINUS.

FURTHER INFORMATION CONCERNING THE "OLD WHIG."

To the Editor of the Monthly Repository.

SIR, *June* 4.

I am very glad to observe that the repeated and solicitous inquiries of some among your correspondents to be informed who were the authors of the "Old Whig," have induced others of them to communicate so many valuable hints towards ascertaining this interesting subject. For though "I most heartily concur" with Marcus (M. R. for April last, page 200) and with a former Correspondent, that "the high value of this periodical work is of more importance than the names of the authors," yet I cannot avoid as heartily regretting that the names of this respectable groupe of writers should be lost, or the papers which they contributed remain so difficult to be clearly ascertained. On this account, I look upon the communications of Marcus as truly important, and consider his suggestion for discovering the authors by their style and the different subjects on which they wrote, as equally rational and ingenious. With respect to the first of these guides, I think the style of the late Dr. Chandler may be very often discovered, and by this clue feel but little hesitation in ascribing several of the first numbers to his spirited pen. And as to the latter, I am nearly able to state a case in point, by having pretty good authority for ascribing the papers signed Hugo de Burgo, to Taylor, or rather John White, Esq. one of the Welch Judges. Such among your readers as are disposed to give the papers thus signed a careful perusal, will probably agree that they were written "by an able Lawyer," and, as Marcus justly observes, "appear to involve most of legal statement."

As to my authority for ascribing this signature to Judge White, it is as follows:—This gentleman had a sister, highly respectable for her accomplishments and amiable character, who survived him many years, and died at a very advanced age. Her library contained several books, which had been formerly presented to her by the Judge: among the rest was a copy of the "Old Whig," in which he had written the names of many of the authors, to-

gether with some few anecdotes, and marginal notes, &c. This copy Mrs. White lent to an ingenious gentleman, who often visited her, and when he returned the work, after thanking her for the rational entertainment and information he had derived from the perusal of it, she frankly told him that her brother was the writer of the papers signed as above-mentioned.

Perhaps it may be new information to several of your readers, that the work alluded to was first published in the form of a newspaper. I am now in possession of one of these, containing a letter to the editor, as usual, and then various articles of foreign or domestic news, advertisements, &c. It is of the quarto size, and marked No. 110; which shews that all the papers of this admirable work have not been preserved; for as Marcus truly observes, the whole number now extant in the two vols. is 103. I heartily concur with him also in "thinking that a new edition is now called for," on account of "the admirable tendency such a work has," in support of the "cause of liberty, civil and religious." Such a work is now peculiarly wanted. It would clearly explain the doctrines of real whiggism, and render them, as they ever ought to be, acceptable and universally popular. In the mean time, our present would-be-reformers in church and state, ought to study it with the utmost care, and see what they ought to be—not the mere leaders of a party, or the followers of the versatile Burke, but the avowed friends and undaunted champions of constitutional liberty. 'Tis to the unblushing tergiversation, the open apostacy now so very notorious and infamous, that the present astonishing indifference as well as downright apathy of our countrymen, with respect to public measures, may be justly ascribed. The leaders of political parties have almost uniformly deceived them, or led them totally astray by noise and declamation from those notorious violations of our excellent Constitution which ought to have been long ago redressed, and which if not redressed will inevitably throw us into general confusion. The people now act as they certainly would do if they were perfectly convinced that all the disputes of our sham, mongrel patriots on all sides, were no other than a mere scramble for places and pensions, and whilst this idea is any way sanctioned by their leaders, it will be in vain to expect they will take any active, persevering part in what they are thoroughly convinced is at the bottom, no better than a contemptible, sordid, base squabble.

Yours, &c.
AN OLD WHIG.

P. S. If your correspondent F. p. 190, will peruse No. 74, of the Old Whig, he will find how curiously bishops were formerly employed. At the same time he will do well to recollect, that they had then assumed the title of *Fathers in God.*

DR. BENSON, A WRITER IN THE "OLD WHIG."

To the Editor of the Monthly Repository.

SIR,

Chance has afforded me an opportunity, which I am very glad of embracing, to furnish you with a name of high literary respectability, to be added to those other eminent names which you have given your readers, in the M. R. for April p. 200, 201, as contributors to that excellent collection of papers called "the Old Whig," &c. The writer I allude to, was the late celebrated Dr. George Benson, who in his "Collection of Tracts," in small 8vo. 3d edit. has reprinted four valuable letters, which he had formerly communicated to the Editor of the Old Whig, on the subject of Calvin's cruel treatment of Servetus, at Geneva. In the Advertisement prefixed to this second edition, the good Doctor informs his readers, that "this account of Calvin's causing Servetus to be burned for an heretic, was published some years ago, in the weekly paper called the 'Old Whig, or Consistent Protestant;' but as the four papers which relate to the subject, are not in that collection of the Old Whig which has since been printed in 2 vols. 8vo. this second edition of them is now published." These truly valuable papers are marked Nos. 152, 3, 4, and 160. They were signed Charistes, and were written in February, 1738. It appears from the above-cited advertisement, that the work now alluded to was printed in 4to. weekly, and that it was continued much longer than the 2 vols. since reprinted would lead us to suppose; for they conclude with No. 103; whereas it is plain that they extended to No. 160. Probably come copy of the work in its original form is yet extant, and would clear up the point, after which the hope expressed by your spirited correspondent, Marcus, would be very useful when realized. In the mean time, the proposed editors of such a work, will do right to consider, that the Whigs, Consistent Protestants, &c. of the present day are a very different set of men, from what they were, when the work in question was first published, and would discourage its re-appearance nearly as much as our modern apostate patriots, high-church bigots, or no-popery men.

Your's,
RUSTICUS.

DEFENCE OF THE TRINITY.

To the Editor of the Monthly Repository.

SIR,

As I lately was pointed to in a paper in your work, (p. 66, 67.) signed 'A Constant Reader,' who seems to suppose that he has started insuperable objections to the Trinity, I was desirous of giving publicity to the reply which occurred to me on reading that paper; and, as I understand your

work is said to be open to sentiments contrary to your own, it appeared to me proper to present my defence of the Trinity on the same arena as was chosen for the attack. Your insertion, therefore, of the following remarks, will much oblige your humble servant,

AN INCONSTANT READER.

1. The only remark which the first paragraph requires is, that it was useless to prove the being of a God, by way of exordium to an argument against the Trinity. At the close, however, the writer seems adroitly to avoid raising a difficulty which he could not lay; for while he professes to prove the goodness or beneficence of the Deity, by the felicities which he has diffused through his works, he has not told us how we are to answer those who would attempt to shew that we may equally prove some badness, or malevolence in the Deity, by the evil which not only exists, but abounds in his creation. He was doubtless, wisely aware, that to start this difficulty might lead to the reflection, that even his own system contains insoluble mysteries, which would sap the foundation of all his reasoning; for the utmost which his piece amounts to, is—that there are in the doctrine of the Trinity difficulties which he supposes we cannot solve.

2. In his entrance on the second paragraph he proves himself reduced to play the old game of mis-statement. Is it that anti-trinitarians are ignorant of their opponents' sentiments? Then Solomon pronounces, that "he who answers a matter before he hears it, it is folly and shame to him." Is it that they are so dull as not to be able to understand the invariable statement of the Trinitarian doctrine? Then how incompetent must they be to the discussion of so abstruse a subject! Is it that they both know and understand, but chuse to keep our real sentiments out of sight, and obtrude a false statement of their own creation? Then how evident is it, that they are conscious of their inability to confute our real sentiments, and therefore frame a man of straw, which they call by their opponents' name, that they may enjoy the profitless pleasure of an imaginary triumph. All the argumentation which this writer brings forth with so much gravity against many gods, is ridiculous when considered as an attack on those who maintain, that while there is but one God, he (who best knows himself, and from whom alone any real knowledge of his nature can be derived,) has revealed himself to us as existing with the unity of his essence in the three-fold distinction of Father, Son and Spirit.

3. The unity of the Deity is argued out in such a loose unsatisfactory way, that if I had no better evidence for the Trinity, I should easily abandon the doctrine. I believe both the Unity and Trinity from the word of the very being whose nature is the subject of dispute, while this writer rests the Unity upon the credit of such speculations, that if I thought it lawful to argue against a sentiment which I believe, I should not be afraid to attempt their confutation.

4. For his principal proof of the existence of but one God, is derived from a sophism, slipping into the argument by a logical legerdemain, the term *infinite*, without any thing to introduce or to authorize it. The infinity of this one being is with him a mere unfounded assumption; for though he appeals to the works of creation, to be sure he will not pretend that this visible universe is itself infinite, and if it is not, how can the formation of a finite machine prove the artificer infinite? Yet upon the infinity of the creator rests his proof of the divine Unity.

5. In the progress of his argument he confounds the terms being and person, which neither are synonimous, nor are considered as such by Trinitarians, but carefully distinguished. But while a man confounds the very difference in dispute, what is he fit for but logomachy?

6. He affirms, that a plurality of persons could do no more than one. But the plan of human redemption, which was altogether designed to illustrate the divine nature, and in an especial manner the grand peculiarity of the Deity, shews that the Trinity has infinite advantages in that moral government of the universe; for while one of the divine persons maintains the rights of the divine throne, as the guardian of justice, another reconciles this with mercy, even to the guilty, by making atonement, and the third restores to holiness the polluted creature by means of that atonement.

7. When he affirms that it is difficult, if not impossible, to form distinct ideas of three infinite persons in one divine essence, this is no real objection to the Trinity, but rather a proof that it accords with every thing in Deity; for is it not difficult, if not impossible, to form ideas of the Deity, or any of his attributes. Is he a spirit? What ideas will you form of him?—Is he matter? What is the solidity, shape, length, breadth, &c. of this divine matter? What distinct ideas can you form of an eternal being who neither made himself, nor was made by any other?

8. When this "Constant Reader" asks what is a distinct person but a distinct intelligent being, he seems to suppose that the orthodox maintain the absolute propriety of the word *person* to express the distinctions of the Trinity. But a disputant on the subject ought to know, that they only adopt the word as the best which human language affords to convey the scriptural idea. This is all that can be said for any term when applied to the Deity. For it would be easy to shew, that the word person, though not strictly proper, is as much so as the term knowledge, prescience, power, seeing, liking, disliking, or any other by which we express any idea concerning God. But if the language of mortals cannot define infinity, is that the fault of the Trinity, or its friends?

10. The assertion "If in the divine essence there are three distinct persons, they must either be independent of each other, or two of them at least be dependent on the other," is illogical; for is there not another supposition which may be made, that they are all mutually dependent? But before any distinct reply could be made, he should say what he means by dependent and independent in this case. For we might say exactly the same of the divine attributes, as is here asserted of the divine persons; but would this induce the "Constant Reader" to deny that there was any real difference in the divine attributes of wisdom, power, benevolence, or to assert that there is but one attribute, as well as one person in Deity? This indeed, would make his favourite Unity complete.

11. When he asks, "Is it not unaccountable that unity of design should appear in the universe?" I answer, No; because each of the three in the divine essence will and do the same things; therefore, a harmony of design and operation has produced an unity of effect.

12. "If each be the creator, how can creation be the work of one being?" He again recurs to the stale artifice of throwing dust in the opponents' eyes, by confounding the terms person and being. But while we believe, what he has not proved, and never can upon his principles, that creation is the work of one being, we maintain that the scriptures, which convey the only real knowledge of the creation, (for every thing else is mere guess,) these sacred records teach us that a plurality exists in that one being who was the creator. The Hebrew word by which he is designated signifies a plurality, and might be translated, as it sometimes is, gods: and Moses teaches the ancient church, who well understand this language, the doctrine of the Trinity with the Unity, when he says, Deut. vi. 4, "Hear, O Israel, Jehovah our *Gods*, is one Jehovah." Our English translation teaches the same truth to every attentive reader, when it says that the language of the creator was "let *us* make man, in *our* image, after *our* likeness" "Behold the man is become as one of *us*." Innumerable passages of scripture speak of Jesus Christ as the creator, that all things, in all parts of the universe, were created by him, and for him, and that without him was not any thing made; so that he himself could not be made, or a creature, but must be the uncreated Deity. The Holy Spirit also is said to have concurred in the creation. But the Unity of essence still renders it true, that one being created the world.

13. When the Constant Reader asks, if all be self existent and co-eternal, how can one be *Father*, and another *Son*? he seems not to know that the scriptures refer these terms to the relation which subsists after the incarnation; for before that event the Saviour is called the Word, who was God; but when it is said the Word was made flesh, then his glory is said to be that of the only begotten Son. John, i. 1—14.

14. When this writer tells us that all the difficulties which he has raised ought to be solved, before we admit the doctrine of the Trinity, is he ignorant that a deist could raise more and greater objections to revelation, and say "all these must be solved before we admit the claims of Christianity."

15. As to believing more than one

first cause, he must know that the orthodox contend that Father, Son and Spirit, are but one God; while they ask this, and all other objectors, what authority have you to assert that the divine Unity must be like your own? So that in spite of any thing the Deity himself can say to prove the contrary, you will assert the Trinity absurd, contradictory and impossible.

The whole tendency and design of this paper shews, that it would not be safe to trust his cause to be tried in the court of scripture, and therefore, he has prejudged it, by attempting to prove that the Trinity is so absurd and irrational, that the scriptures cannot teach it. While he is of this mind, let the bible say what it may, he must force his own construction upon its language, so as to conclude, that when it says black it means white, because he has in his own imagination proved that it cannot mean black, but ought to mean white. This indeed, is a method of proceeding which shews his perspicacity and policy; for had he trusted his cause to be tried by an unbiassed jury of prophets and apostles, he would inevitably have been cast and condemned. But, if after this he were to pretend impartially to search the scriptures, and one were to believe him, it would only shew his disingenuousness and our foolish credulity; for he has already convicted himself of prejudice and partiality, by attempting to prove, before he opens the bible, that the Trinity is such a doctrine that the scriptures cannot mean to teach it, let them say what they may. It would be a stupid waste of time to argue with such a man out of the scriptures, after he has confessedly adopted an hypothesis which renders it impossible for him to hearken to what they say.

Indeed, while the writer maintains his present tenets it would be impossible for the Deity himself to convince him of the Trinity, or of any other doctrine which the man should chuse to prejudge in the same way; for were the Deity with an audible voice from the skies to say the same things as Trinitarians, to prove the Trinity, this man would say he must mean something the reverse. Thus, unhappily, many deists cut themselves off from the Gospel by the same partial, presumptuous tone of mind, concluding before-hand, that a revelation is needless and impossible, as Tom Paine asserts, and therefore, that they are authorized by this sweeping conclusion to spurn at all the pretences to prove the existence of that which they have before proved to be needless, absurd and impossible.

INQUIRY CONCERNING ORDINATION.

To the Editor of the Monthly Repository.

Mr. Editor,

In perusing your last number, (p. 406—409.) I was much gratified with the account you gave of the Academical Institution at York. The importance of the plans there pursued for affording to our societies enlightened and respectable Ministers, will be questioned by none who have examined the subjects to which the attention of the students is directed. To receive the approbation of such visitors as Mr. Turner and Mr. Yates, must, by those who truly estimate character, be deemed of greater consequence than the affixes of B. A. or A. M. It is from the high opinion in which these gentlemen are held by those to whom they are known, and by the additional weight attached to the names, Mr. Turner recommends in his address to the young men who are about to leave the Seminary at York, that I presume to direct your attention to the subject there introduced——Ordination. There are few authorities for which I feel a higher reverence than for those of Holland, Turner, senr. and Wood. They were worthy of the highest praise for

purity of life, integrity of heart, and soundness of judgment. But even from their example we have been taught the wisdom of the poet's remark—

> Nullius addictus jurare in verba magistri.

There will, therefore, be no censure conveyed upon what hath been delivered to the students at York if, through your publication, a request be made that a clear and definite idea should be conveyed of what kind of ordination seems to Mr. Turner, and to enlightened Christians in general, most congenial with our duties as Protestant Dissenters, and our obligations as Christians.

It will surely be granted we are to shun the appearance of exercising powers we do not possess, whilst we would impress those most concerned in the interesting connexion that subsists between a religious society and him whom they appoint to conduct their devotional services. How this is to be effected, taking scripture for our guide and general good for the object in view, is the investigation of one who is ever solicitous to be a searcher after truth. M.

AN INDIAN SPEECH: COMMUNICATED BY MR. BROOKES.

To the Editor of the Monthly Repository.

SIR, *May* 20, 1809.

Upon receiving the Supplement to the Third Volume of your valuable Repository, I turned to page 709, with considerable expectation of receiving pleasure from a genuine Talk with the Indians on religion, but I am sorry to say the perusal of it most sadly disappointed me; for the Talk does not appear to me to convey the real sentiments of the Indians on that interesting subject, but is the conversation, most probably, either of an Indian convert to Christianity, or of some missionary among the Indians. It is said to be delivered by an Orator. An Orator among the Indians, in general, is not a person who delivers his own sentiments, but one who is famed for having acquired that art, and who is only furnished with the heads of the subject: the manner of treating it, and all the embellishments being left to him to weave into his oration. Under this impression, the notes of the gentleman who sent it you, which are full of admiration at the sublimity of the language, and justness of the sentiments of Indians, become inapplicable to the subject. I beg leave to subjoin a speech delivered by the Indians, on an offer being made of a Missionary to reside among them, which shews great reluctance at the admission of new religious tenets, and satisfaction with their present views; and this I found to be the general case among the Indians, from the information of several persons who had resided in different parts of the Indian territory. I also observe considerable art manifested in this address on religion, which alone shews the message was given by an Indian not in the American but in the English interest; for in two, if not three parts of the address, it is represented as very criminal, and the Indians are much blamed, for

selling their lands to the white people, i. e. the Americans. Now this sale of lands to the Americans, the English agents, who reside among the Indians that dwell west of the United States, always discountenance and condemn, and do all they can to prevent its taking place. In July 1802, a meeting was held between Commissioners appointed by the U. S. and the Indians at Lake Erie for the extinguishment of their claim to some land on the borders of the Lake, at which there were supposed to be present 2000 Indians: the object of the meeting failed, which was attributed to the influence of the British in the Indian councils, who did not approve of the measure; and Mr. Dinmore states in the *Monthly Magazine*, that at a more recent meeting of Indians for the same purpose, the British influence again prevented it.

It is reasonable to suppose that these agents, who are in the pay of the British government, act agreeably to the wishes of their superiors, and this conduct must be admitted to betray, to say the least, great jealousy of the increase of territory of the U. S. and perhaps we may say envy also at the upright conduct of that Government towards the Indians, who purchase and pay honourably for the lands they have from them, and do not seize on their territory, and drive them off by force, as the English formerly did.

The Indians are cautioned against granting leases to the Americans, which there seems no occasion for, when it is known that an American views leases with contempt, it being a general sentiment among them, either to own the land they live on, or else to remain as labourers in farming, mechanics, &c. till they can purchase the freehold, and no individual American is allowed to purchase any land of an Indian: the government alone possesses that right, lest the Indians should suffer thereby.

The Orator also advises them to cultivate their lands, not to aid them in civilization, but that they may have more cattle to hunt; the very pursuit that is a great bar to improvement in civilization, which Americans generally promote, but the English as much oppose.

Captain Norton, who is said to be the reporter of the speech, and who perhaps was the maker of it, possesses a superior mind to the generality of Indians. I extract the following notice of him from the Manuscript Journal of a friend of mine, who was introduced to him at Niagara, in Sept. 1799.

"Captain N. was born of "Scotch parents, and spent 18 "months in Edinburgh, 14 years "ago: on his return to Ame- "rica he travelled to the west- "ward to see his parents, but "having got among the Indians, "was kept so long among them "(voluntarily) that he could not "proceed, was eventually adopt- "ed by the Mohawk nation, and "has since become one of them. "He is nearly six feet high, of a "good figure and pleasant coun- "tenance, his conversation and "manners are very agreeable, his "dress perfectly Indian and "rich: his hair is cut off entirely, "except over his ears, and on the "crown of the head, which is "turned up in a plat; that part

"which is cut close to the head "is painted vermillion, as well as "different parts of his face. He "has a pension from the English "government, and lives in family "with the famous Captain Brant, "on Grand river."

I remain your's,
JOSHUA BROOKES.

A SPEECH *delivered at the Upper Town of Sandusky, by* CRAIN, *on the 13th of June, 1802, in consequence of a Mission to propagate the Gospel among the various Tribes of Indians in those Parts.*

BRETHREN, LISTEN,

This day the Lord has appointed us to go on the good works. It happened so last Fall, when Mr. Hughes was sent upon this business, that it was then our desire that you should come a second time to us; this is another messenger sent by the ministers along with his father, whom we receive, and take it as a great kindness for you to come and see our villages. Dear Brothers, here is a speech made up of all the chiefs, the head chiefs, and the chiefs of war, which we send to the aged ministers, our fathers, by you, if God should spare you to return to them. We are very thankful that God has spared your lives to come out here in peace to see us again.

Brothers, pay attention to my speech; you know brothers what I always tell you, when you come upon this business; you have come several times with a design to teach our children: there is one thing I am afraid of in their attempt. Ever since the treaty, we the chiefs, that are here, and those of the big rock only have been confused about it. If we the chiefs should accept of your offer, the other chiefs towards the sun-setting and towards the north would take an occasion against us. The reason we are so particular, we know that those towards the sun-setting are so foolish they would be incensed, having long borne enmity against us; and you might soon hear of us all being cut off.

Brothers, pay attention:

As I am the chief of the oldest nation, if I should accept of your offer, it might be expected that all the other nations would submit to my opinion; but brothers it is not so, they have malicious hearts. Have pity on us as we are feeble, and we will have pity on you. The aged ministers who sent you here took us for people of some sense; but they are so far mistaken; for we have rendered ourselves insensible by drinking spirituous liquors.

Brothers—I am afraid we shall soon prove ourselves insensible, and this is the reason why I said I was afraid, that if we accept of the offer our fathers, the aged ministers, have made us, by receiving a minister amongst us without a standing council, there is so much drunkenness amongst us it might offend the minister. This is the reason I have assigned for my fears. Perhaps you think that we, the chiefs, have command over our young men: it is not so, but in defiance of our speech they may injure the minister. Though it would not be agreeable to our will, yet we could not help it, and therefore you ought not to blame us. If we should accept of a minister, and our young men do any mischief, the nations around would upbraid us on that account; so the last error would be worse than the first. We thank the aged ministers who sent you, and we think in council it would be best to drop your designs, without further trouble. It does not appear that the Lord made us to receive learning. We wish the aged ministers not to take ill what we say; perhaps they think we have no way of believing in God; but we have some way of believing in God—and we pay some attention to his word.

Brothers, pay attention to another thing:—The head chiefs and chiefs of war think that the way God has given us of believing is the best way for us; he has given us no books to read, but in place thereof has put all things necessary for us to know in our heads. Let the aged ministers know, that as they are christians, so we are also christians; and in all our councils we look to God and none else. We would not wish the aged ministers to be offended with us, but that the same love still continue between them and us as heretofore, and may nothing separate us from each other's affections, but still we hope there will as much friendship remain between us and them,

as there is between the Congress and us since the treaty of peace. We shall still love one another, and shake hands whenever we meet each other. We would wish your ministers to go on the same way the Lord would have you to go, and we will take the way he hath appointed for us,—then we may expect happiness forourselves and our children.

Brothers, these are the last words we send to the aged Ministers, trusting it may come to them the same way we send it.

[Here a string of wampum was delivered to the Rev. Thos. Hughes and Alex. Cook.]

A METAPHYSICAL DIFFICULTY.

To the Editor of the Monthly Repository.

SIR,

A difficulty has occurred to us respecting the liberty of indifference, or the power of choosing out of equal objects, which Mr. Belsham thinks may exist in the Supreme Being. (See Elements of the Philosophy of the Mind, pages 252. 254.) Does not this hypothesis involve a contradiction? How is this liberty consistent with perfect prescience? Till a choice was made, must there not have been uncertainty as to the event? But how is this possible, if every thing that would ever be, was, from all eternity, known and present to the Divine mind?

We venture to make this statement of what, to us, appears a difficulty, in the hope that should you think fit to give it a place in your Repository, Mr. Belsham may be induced to favour us with his thoughts on the subject.

We are, Sir,
Your constant Readers,
A. & Y.

ON CHRISTIAN POLYTHEISM.

Chariclo to Silvanus. (See page 313.)

You express curiosity about the *principle*, or inmost determining cause of my defending a polytheistic scheme of christian ritual; and you treat it as an *exuberance* of devotional feeling, to wish for extending the grateful homage of mankind to the various benefactors of mankind. Surely gratitude is always a becoming feeling, and well adapted to predominate in public worship. Surely that thankfulness is socially most expedient, which *can* contribute to influence a repetition of beneficial action. The desire of imitating useful conduct is obviously more invigorated by praising man, than by praising God. Hero-worship is, according to my persuasion, not only the most instinctive, and therefore the most early, but the most rational, and, therefore, the most permanent, religion of the human race. Am I singular when I avow, that, during my residence in London, although I did attend at Saint Paul's to hear the charity-children sing their hymns to the Supreme Being; and did attend at Westminster Abbey, to

hear performed Handel's oratorio to the Messiah; yet I have visited both these temples far more frequently, ten times oftener, in order to bend in solemn contemplative reverence before the tombs of the worthies, who there repose enshrined, than I have ever done in honour of God or of the prophet.

You next proceed to, or rather glide over, the question of the personality of angelic natures. I assert, that according to evangelical testimony, Jesus Christ believed the personality of angels. I appeal to all the gospels; especially to Matthew xiii. 39, 41 and 49: xviii. 10; xxiv. 31 and 36; xxv. 31; xxvi. 53, and xxviii. 2. Now there is *equal* reason for believing the personality and habitual interference of angels, *on his testimony*, as there is for believing the resurrection of the body, the last judgment, or his being the allotter of our future condition. If you deny this, you must offer some criterion for discriminating between his personal superstitions and his celestial revelations.

Thirdly, you call out against the *bad taste* of appealing to the ritual of the heathens. Under what teachers have you learnt to criticise the beautiful? Probably you are the first who ever claimed for the collective christian church the praise of good taste; or who affected to think "the elegant divinities of Greece and Rome" had been superseded by imagery in a better style. Compare any great works of art, produced by christians, with the analogous efforts of heathens: Milton with Homer, Chrysostom with Cicero, Michael Angelo with Praxiteles; how humiliating to us the comparison! Among the greatest services of the papists to religion, most writers are for reckoning their selection and preservation of several beautiful rites of the pagans, and their uniform efforts to cover with a varnish of taste the methodistical vulgarity of the early christians.

You next tell me that the protestant writers have ably argued against the invocation of saints. Quote your passages in proof; or at least refer to them. I doubt the fact.

Then you appeal to Dr. Priestley's Corruptions of Christianity, who says of the invocation of saints, "that this is a most horrid corruption of genuine christianity, *I shall take for granted.*" O, the complete demonstration! O, the inquisitive antiquary!

I repeat the assertion,—the book of Ecclesiasticus (see especially xliv. 15) fully proves, that, at the time of its being written, *the jewish congregations showed forth the praise of famous men*; and consequently that hero-worship was already established among the Jewish christians before the death of Christ. It is clear that Jesus Christ, like all his contemporaries, attributes to the saints in heaven, a knowledge and participation of what passes in this world: see John viii. 56. The author of Hebrews favours a like opinion, xii. 22, 23. Nay, Dr. Priestley himself, (see the note to the forty-fifth section of his Harmony of the Evangelists) overcome, in three instances, by the weight of scriptural testimony, admits that Enoch, Moses and Elias are now living and thinking about us.

To escape the argument drawn from the story of the transfigu-

ration, you suppose that Peter proposed making tabernacles, or tents, *because he suffered from cold.* This may be very funny; but it does not account for the proposal to dedicate each tabernacle to a distinguished prophet.

To escape the argument drawn from the conduct of Mary, the sister of Lazarus, you deny that the relation was, by Christ's order, to be repeated in memorial *of her.* This is a rash assertion, which you will retract, when you have observed in the text of Matthew, (xxvi. 13.) εἰς μνημοσυνον αὐτης.

To escape the argument drawn from the conduct of the disciples, at their final separation from Jesus Christ, you quote Kenrick's Exposition. This exposition confirms what I maintain, that the disciples, at their final separation, *worshipped* Jesus Christ—a worship which I approve, for which I contend, and which I, like Kenrick, think a most natural tribute of respect.

To escape the argument drawn from various passages in John, you attribute to the words *glory* and *glorify* a sense disconnected with worship. Turn for a moment to the xvi. chapter of John, and read, in either version, the 25—28 verses. In the 26th verse you will perceive, that even the intercession of Christ, which is implied to be always decisively efficacious, was to be unnecessary to the apostles; and that their direct prayers were to avail with God, exactly in the same manner as the mediatorial intercession of the saints *above* was acknowledged to avail. There cannot be two interpretations of these decisive verses.

To escape the argument drawn from the celebration of the communion, or Lord's supper, as this breakfast is often called, you say that it is no more an act of worship than the celebration of any great statesman, hero or philosopher. I admit this; it is no more; but it is no less. And for such worship, celebration or commemoration, in the temples of other benefactors of mankind, as well as of their most efficacious moral instructor, I am contending.

The rest is irrelevant. What is it to the purpose how many persons once thought the Apocalypse to be prophetic? Is the solution of all the phænomena pertaining to it accomplished, or no? Chariclo contendsthat in the Monthly Magazine, (vol. x. p. 407) a dissertation exists, which has decided the question.

Next comes the inquiry, how can it be proved that Apollos wrote the Hebrews? You captiously print the words *beyond all doubt* in italics, as if they had been used by me. It can only be guessed. The Alexandrianisms of style, the careful use of Paul's writing, the ready sciptural knowledge, the ignorance about the Holy Ghost, and the local intimations, all agree with what is said of Apollos in Acts xviii. 24—28. Yet if the Hebrews be not of Apollos, but of Paul, is the passage produced less decisive in favour of the argument of

CHARICLO.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *History of Dissenters, from the Revolution in* 1688, *to the Year* 1808. *In four Volumes. By David Bogue and James Bennett.* Vols. 1 and 2, 8vo. London. Williams and Smith, &c. &c.

The subject of this publication is, in many views, of great importance; and thinking men will perhaps admit that it may be treated with more effect by non-conformist writers of taste and judgment, than by authors who, though equally able, are of another communion. A dissenter feels a stronger interest than any one besides, in making those inquiries into the past and present state of his brethren, which are requisite for drawing up a faithful account of them; while his situation and connections furnish him with very favourable opportunities of pursuing his investigation. Such, or nearly such, are the advantages with which Mr. Bogue and Mr. Bennett now appear before the world; and had they executed their task with tolerable care they should have received our thanks.

We always considered it as an inauspicious circumstance, that the work was to be a joint production. Sensible as we are of the benefits of co-operation in most human concerns, still we are of opinion, that in writing a history it is either not required at all, or required in a very limited degree: when it extends beyond the supply of original materials, and the examination of documents and references, it can scarcely be otherwise than destructive of that unity of method and composition which is essential in every such performance. In some literary engagements this sort of concurrence is not merely admissible, but necessary. Thus, for example, even the learned and laborious compiler of our best *Cyclopædia* could not fulfil his own wishes and the expectations of the public, without the assistance of gentlemen conversant with the several departments of science; and the editor of the *Pantologia*, master, though he be, of divers arts and languages, a surgeon, a naturalist, a biographer and a poet, is, nevertheless, supplied with a coadjutor. Until of late, it is only in such cases that *a firm of authors* has been allowed. For the age in which we live, it was reserved to witness co-partnerships in histories and epic poems.

As impartial justice should be the aim of Reviewers, we are not a little desirous of assigning to the gentlemen before us that share of commendation, or of censure, to which they are respectively entitled. Unfortunately, we are left in ignorance of the amount of their individual contributions to our instuction and entertainment. So, when two persons contract for "a clergy or a city feast,"

we have not always the means of knowing whether one of them has been only purveyor to the other, or whether both have equally participated in all the preparations for the banquet. Mr. Bogue and Mr. Bennett must be content to apportion for themselves the doom which critical equity calls us to award. Our praise, we fear, will not, for the sum of it, be worth dividing: we say nothing of its quality and consequent value; and it might be arrogant in us to speak of *our* approbation or condemnation, were not we persuaded that the judgment which we shall give, in this instance, has been given already by intelligent and candid readers of every sect.

That the authors are deeply interested in the subject matter of their history, and warmly attached to the principles of civil and religious liberty, is evident in almost every page of their volumes. But, however laudable their motives, they have not been successful in the execution of their design. They have crowded into the work a mass of foreign and redundant materials: they are unskilful in the distribution and division of their topics: their style is commonly incorrect and mean, and, in every property, the reverse of what is fit for history: they do not exercise the discrimination which characterises good historians; and a harsh, sectarian, intolerant and narrow spirit is perpetually visible, or, to use one of their favourite words, *dominant*, through the book.

In the first volume, more than a hundred pages are occupied by an introduction, giving a sketch of the history of Christianity in Britain to the Revolution, and nearly the same number, in a statement of the reasons for dissent; while almost two-thirds of the second volume are devoted to the lives of eminent dissenters, and the state of religion in the world. It will hence be perceived that to the History of Dissenters a comparatively small part of the publication has been appropriated.

Unity of narrative, as well as unity of subject, is violated by these writers. When, after a very long preface and introduction, they, at last, profess to enter on the History of the Dissenters, from the period of the Revolution to the death of Queen Anne, their object should have been to represent, in an unbroken series, all the incidents which, during that term, affected the non-conformists as a body; and then their readers would have proceeded with advantage to separate chapters respecting Presbyterians, Independents, &c. The consequence of the history being written in detached portions, is that, in these pages, we seldom behold the dissenters as one class of men, and are ill prepared for estimating their common principles.

A living author *, who has often delighted and instructed us, observes concerning historical composition:—"negative merit is almost all that is wanted;—and if the relator has taste enough to abstain from affected phraseology, unseasonable digressions, and impertinent remarks, he can scarcely fail, with a selection of striking incidents, to produce the desired effect." We have again and

* Dr. Aikin. Letters to his Son, vol. ii. pp. 58, 59.

again wished that such *negative wings* of the Roman eagle," (the *merit* had not been wanting to these historians of the dissenters: of simple narration they appear to have no conception; and nearly every page excites our disgust by *affected phraseology*, or by vulgar expressions, by the neglect of grammatical precision and construction, or by mixed and discordant metaphors. Low indeed must be the state of literature among the dissenters, if we judge of it from the style of Mr. Bogue and Mr. Bennett.

The following are some of the instances in which they have been guilty of affected phraseology:

Vol. I. Pref. p. xliii. "The degree of *hilarity* in which we may sometimes indulge." xix. "*pestiferous influence.*" 29. "when empires have arrived at their *acme*, they—fall into *decrepitude.*" Ib. "an island of *verdant fertility.*" 34. "*the deadly fangs of the great red dragon.*" 170. "*death had levelled Oliver Cromwell with the dust.*" 357. "as pure and ardent an affection, and *more unbought.*" Vol. II. 8. "When, from the sacred scriptures, we *launch into the sea of primitive antiquity.*" 15. "*earliness of commencement.*" Ib. "Oliver Cromwell, who then *swayed the sceptre of authority.*" 333. "they kept the public mind in *a state of acetous fermentation.*"

A few examples shall next be given of vulgarity of expression:

Vol. I. 14. "A great part of his life was spent in *hunting out* Wilfrid." 25. "because *forsooth* they made no other reply." 28. "not to precipitate, *say some.*" —29. "Edward III. *clipped the* authors are speaking of *the Romish see!*) 39. "*his Majesty's liege subjects.*" 47. "*My Lord of Canterbury.*" (Cranmer.) 54. "at length *they grew sick of roasted men.*" 288. "the rest were *time-serving vicars of Bray.*" 425. "Henry Dodwell—*outheroded all those Herods.*" Vol. II. 18. "*good King William,*" (and in 42*)—35. "when ministers, in their preaching, become *fond of nicknacks.*" 38. "they were sorry when he *was* (had) *done.*" 40. "Matthew Henry, who *names* (stiles) him his beloved friend." 441. "they *fell upon* the regulations of infinite wisdom."

We shall now produce specimens of the neglect of grammatical precision and construction:

Vol. I. 18. "These marauders, having once ravaged, &c. *they* tasted, &c. 23. "whole ages were spent with (*in*) the fierce and haughty conflicts, &c." 28. "all Christendom should stand amazed at *his* (Greathead's) punishment. One of the Cardinals lowered *his* (the Pope's) tone, &c. 53. Many of the reformers drank deep (*deeply*) of the bitter cup of persecution." 100. "inhabiting corporations" (*corporate towns*). 141. "It is sufficiently apparent (*evident*) by (*from*) their name, &c." 150. "the same irritation of mind as (*which*) in modern times, &c." 168. "some have been whipped for (*as*) vagabonds." 173. "not only in seducing the people, &c.—but also" (in seducing the people, not only, &c.) 182. "the promise of the writers of this work is to take cognizance of (*to record*) what relates to the

* Bunyan, too, they call *good* John Bunyan.

cause of religion." *(Take cognisance of* is a judicial term). 205. 206. " the soldiers of Cromwell's regiment argued in behalf of the rights of conscience — ; and that *(and maintained that)* it was not, &c." 281. " there is, besides, the *esprit de corps*, which conspires with the others," *(with the other motives.)* 300. " This shocks me more than the other," *(the other argument.)* 341. " Ten thousands of souls which the stern injunction of this rite plunged into misery, by being deprived of *(by depriving them of)* these faithful ministers." Vol. II. 109. " It was necessary for them to study their discourses." (From the construction it is impossible to perceive *who* are meant: it should have been " for the successors of the nonconformist ministers.") For similar examples of inaccuracy, we shall refer our readers to pp. 188, 192, 233, in the same volume.

Among many instances of a mixture of metaphors and of incongruous images, the following are particularly offensive:

Vol. I. p. 4. " Whoever was the first *herald* of mercy to this isle, probably came without pomp and noise; and having *scattered the seeds* of divine truth left them to be *watered with the dew* of heaven, and departed to find his name in a nobler *volume* than that of fame." 56. " what can we think —of the establishment which contained so many thousand *weathercocks*, who, after having been *reconciled*, &c. now *relapsed*. 96. " the elevated *tone* of morals which their sentiments and example will secretly *inspire*. 145, 146. " Luther, from whose writings they were said to have *derived* the *germ* of their principles, *thundered* against them with all the *heat* of his genius." 151. " this *separation*, &c. naturally *kindled the flames* of controversy." 170. " he still laboured for its welfare with the courage of a *lion* and the patience of a *martyr*." 221. " of the success of a minister, &c. there can scarcely be a more true *barometer*." 404, 405. " while many by *rushing into the fire*, were involved in flame and smoke, some were earnestly desirous to *heal the wounds* which were so injurious to the dissenting body, and to *close the breach* which opened a way for the assaults of their common adversaries." Vol. II. 270. " he *shed* on the mind of others that heavenly *ray* which *exalted* him, &c." 353. " the failures of inquisitorial *weapons* compelled it (the catholic church) to *forge new* arms, by *cultivating those branches* of learning which would render it respectable in the eyes of the world, and mighty in *the field* of of controversy." 382. " The massacre of Glencoe, which has been deemed the greatest *blot* in William's government, had *soured* the minds of the people."

It is time, however, to relieve our readers and ourselves, from the weariness attending the perusal of sentences thus execrably written. Most of the above examples remind us of the treatise on the *Bathos*; and were the attempt made to exhibit these several assemblages to the eye, by the aid of the pencil, even Mr. Bogue and Mr. Bennett would surely hesitate whether to laugh or frown at such monstrous groups. So inveterate is the propensity of these gentlemen to deal in metaphors, that sooner than

figures and comparisons shall be wanting to their history they will borrow them, regardless of the application, from Tacitus* and Virgil†. What would be intelligible and attractive, in a simple unaffected stile, they render obscure and nauseous, by a most unnatural union of images, some of which are mean and others excessively inflated. "You have brought yourself into a scrape," said the late Lord Chief Justice Eyre, to a witness at the Old Bailey, "you have brought yourself into a scrape only for the sake of a flourish:—if you would only speak plain English, you would be under no difficulty‡,"

(To be continued.)

ART. II.—*Hints to the Public and the Legislature on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the Third. 8vo. pp. 140. Johnson. 1809.

We have been dispassionate, but not uninterested, spectators of the contest carrying on between the Barrister, and the self-denominated Evangelical preachers. In our review of the two former Parts of the "Hints," [M. Repos. Vol. III. p. 104—107, and p. 499—508.] we examined the pretensions, and endeavoured to estimate the strength, of the parties; we distributed praise and blame with an impartial hand; and we brought forward arguments and suggested advice, which we humbly thought not unworthy of attention from those engaged on both sides of the controversy. As we predicted, the war of pamphlets has been zealously supported; and it is not likely soon to terminate. Whatever may be its ultimate effect upon the actual disputants, the public will profit by it. The Barrister has written himself into a rational theological faith; and will, no doubt, if he proceed, write himself out of intolerance; and the Evangelical party seem to be convinced that they have run into some extravagances, which, at the suggestion of an enemy, it is not beneath them to correct. The ferment of passion attending the discussion will, at length, necessarily subside; the grosser ingredients in the controversy will have worked themselves off; and the matter in dispute will become clear to the public eye.

The Barrister writes without a plan. The Third Part of his "Hints" consists of desultory reasoning on subjects sufficiently argued in the former Parts. The new matter introduced bears but a small proportion to the whole pamphlet, and relates to the "Pilgrim's Progress," and to Dr. Hawker and his evangelical coadjutors.

The "Tinker of Bedford" calls forth all the Barrister's powers of invective. His memory is less spared by this bitter enemy, than his person was by the magistracy of his day. Some of his coarse painting is brought into view, and, detatched from his whole vision,

* Vol. II. p. 343. † Ibid. 354.
‡ Hardy's Trial. (Gurney's Ed.) Vol. III. pp. 327. 328.

certainly offends a chaste eye by its grossness. But, putting aside his high-strained Calvinism, we question whether his great work be so mischievous in its tendency as our author represents; and we think that justice required that the ingenuity of his allegory, and the well-sustained liveliness and originality of his pictures, should have been admitted, in bar of unqualified censure. The "Pilgrim's Progress" ranks deservedly high, perhaps, next to "Robinson Crusoe," amongst works of imagination; and not a few of the writers who have contributed to English literature, have acknowledged their obligations, in very early life, to the study of this remarkable fancy-piece. John Bunyan's personal character is an unfortunate case for the Barrister, for it is undeniable that by the influence of religion, in the erroneous view that he took of it, he was transformed from a wicked into a righteous man. Vulgar he was, after, as well as before his conversion, but the change was surely beneficial. In fact, no man of bad morals can become a serious religionist, in any church, or under any system of faith, without being reformed and improved. Religion, in its most corrupt state, lays a restraint upon the passions, and sets a guard over the conduct.

Dr. Hawker seems determined to meet the Barrister whenever he takes the field, and, as a writer, is unquestionably the most respectable of the defenders of the new evangelical faith. With him, our author reasons most closely, and no impartial man can deny that he has the superiority in point of argument. The Dr. has come into the contest very ill-appointed; his theological knowledge extends not beyond the thirty-nine articles and a few detached and perverted passages of Paul's Epistles. It is pity that his friends do not dissuade him from persevering in the unequal war.

Since the controversy began, one of the champions of orthodoxy, W. B. Collyer, has received ecclesiastical knighthood,—the diploma of Doctor in Divinity*, from the chief Scottish University: upon this subject the Barrister makes merry; and, in good earnest, the mode in which this fact was communicated to the public was truly ridiculous. Some persons, we know, were disgusted, rather than amused, with the vain-glory displayed in the whole of this transaction; but, if we suffer ourselves to be seriously affected by men's foibles, we shall not leave ourselves sufficient strength to lash their vices, at least, with proportionate severity.

There is one gentleman of evangelical notoriety, who seems to have provoked the wrath of the Barrister, and with whom he keeps no terms; we mean Mr. Styles, who was lately so unfortunate as to afford, by a sad blunder, sport for the unmerciful

* Academic titles are so flattering to the vanity of authors, that we ought not to bear hard upon such as wear them, when they are bestowed without solicitation; though it is a proof of independence of mind and of Christian simplicity, to refuse the proffered tinsel trappings, the gaudy livery, of the schools. The late respectable Mr. Job Orton returned a diploma, which some officious friends had procured for him, declining to be called "Rabbi, Rabbi."

Edinburgh reviewer. Mr. S. is an ardent young man, and, as a controversialist, spirited in attack and in defence: his manner of writing is not adapted to conciliate an opponent, or to bespeak courtesy: but we are not convinced that the Barrister's cause would have lost any thing by his refraining from certain personalities and strong insinuations, which occur in a note, p. 60. 61. This note, we are told by the Evangelical Magazine, is to come under review in a different court from that of criticism; we shall therefore pass no judgment upon it, nor should we have introduced the subject, but for the sake of remarking, that this sort of reviling is wholly beneath gentlemen and Christians; and that Mr. Styles, and the Eclectic Reviewers, and the humbler authors of the Evangelical Magazine, would do well, in future, not to set an example of the vice which they are the first to reprobate, when they feel its effects.

We objected from the first to the Barrister's referring his cause to the Legislature, regarding all interference of the secular power, in matters of religious opinion, as decidedly wrong, and, in its degree, real persecution. He disavows the character of a persecutor, but his explanation on this head fully convinces us that he is disinclined to the cause of religious liberty, in the sense in which it was taken up by Locke and Hoadley. He would not punish a man for any peculiarity of thinking on religious subjects; but he disputes the right of individuals to obtrude their religious peculiarities upon the public, by means of preaching. What then becomes of TOLERATION, which refers not to a man's thoughts, (they cannot be hindered,) but to this precise avowal of them, objected to by the Barrister! The Inquisition wanted nothing more than he pleads for: that horrible court never burned an human creature for heretical thoughts, but for not keeping such thoughts to himself: the object of their subterranean prisons, their midnight judicial processes, and their auto da fes was simply to silence the propagators of heresy.

There is no real difference in the case we are arguing, between preaching and printing; and the Barrister must either abandon his principle or go the length of setting up licensers of the press. No argument, indeed, can be advanced for putting down an evangelical preacher, that may not be employed for suppressing the Evangelical Magazine. But what Englishman can endure that the Legislature should have the power of dictating to free-men, in the choice of their reading! The Evangelical Magazine may be proscribed to day; but the Monthly Repository and the Monthly Review may be proscribed to-morrow; and hereafter, no periodical works may be allowed to enlighten the mind and gratify the taste of the public, besides the British Critic the Anti-jacobin Magazine, and the Quarterly Review.

But the Barrister would deny the privilege of speech to none but the anti-moral teachers. Who then is to judge of the moral tendency of a doctrine! Here, is not a little fallacy in the reasoning

of the "Hints." This salvo would prove in the end no exception to intolerance; for whatever a man does not believe, he pronounces heretical, and whatever he regards to be heretical, he deems antimoral. The Papist objects to the system of the Protestant, the Protestant to that of the Papist; the Calvinist objects to the system of the Unitarian, the Unitarian to that of the Calvinist, on the ground of a supposed immoral tendency. No one of these sects admits the charge of immorality; but any one of them in power, might, on the Barrister's principle, take it up as a pretext for persecution.

The result of the argument is, that every degree of legislative interference with religious opinions is an infringement of liberty, which, according to the just definition of the philosophical Roman historian, consists in the privilege of thinking what you will, and of speaking what you think.

We have from the first, observed an inconsistency in the "Hints." "Evangelical preaching" is described as the disease of the times; and yet no remedy is proposed, except with regard to the dissenters, though the "Hints" themselves shew that they are not the only religious body infected with it. Suppose for a moment, that the Barrister's pamphlet should prevail upon the legislature to resume the licences (let the Barrister have his own word) granted to evangelical dissenting ministers, and that every Calvinistic meeting-house were shut up; how little would be done towards suppressing the system, at which so much alarm is taken! Parish-churches and chapels of ease, would still echo with "the doctrines of grace;" the mass of the silenced dissenters would carry their principles into the church; and the evangelical clergy, with this accession of strength, would become infinitely more formidable than the Barrister himself can now deem them. Nothing would be gained by the plan proposed; nay, the suppression of the methodists (including under that term all the evangelical dissenters) without the suppression of the methodistic clergy, would, in all probability hasten the ecclesiastical revolution which it is intended to prevent. To be consistent, our author should recommend the exclusion of Calvinists from the church of England; that is, the exclusion of the only men who believe the articles and creeds of the church: though we verily suspect that the Barrister bears no greater good will than we ourselves, to those creeds and articles; and that if he thought it prudent to develope his whole scheme at once, he would propose, that they should be, if not abolished, at least new-modelled.

We have carefully looked over this Third Part of the "Hints," for a correction of the curious blunder which we pointed out in our review of the Second Part, concerning the "Committee of Deputies," but we find the author too much engaged in the pursuit of the immorality of the Methodists, to do an act of common justice to the Dissenters.

It is now pretty well known that the Barrister is Mr. Sedgwick, who was lately announced in the Gazette, as having succeeded to a lucrative place in the excise office in Scotland. This

appointment is reported to be owing to the patronage of a noble Lord, whose innocence and purity Mr. Sedgwick defended in one or more pamphlets, when the Commons of England thought fit to prosecute him for malversation in office. Without pretending to superior sagacity, we will venture to predict that the Evangelical party will now attempt to account for the Barrister's enmity to them on the ground of their representatives in Parliament, under Mr. Wilberforce, having turned the votes of the House of Commons against his patron, Lord Melville.

ART. III. *The Pulpit; or, a Biographical and Literary Account of Eminent Popular Preachers; interspersed with occasional Clerical Criticism. By Onesimus.* 8vo. Vol. I. pp. 367. 9s. Matthews and Leigh, London. 1809.

"THE Pulpit" is a fair object of criticism, and *Onesimus* is not wholly unqualified for the office of a censor. His work is frequently entertaining, and sometimes judicious. Preachers may learn from him to correct awkwardnesses and to remedy glaring defects.

Onesimus is, however, not a little faulty in his style, pompous in his tone, and trifling in his remarks. He views himself with too much complacency, and the pulpit with too much awe. His religion is mysticism; and the teachers of religion are to him very *reverend* persons.

This volume is, we conclude from the Title-page, intended to be introductory to others. We would not, with all the faults of the work, discourage the design; for no where are more foppery and folly to be found than in the pulpit. But let Onesimus account less of men's looks in the aisle, their steps on the stairs, and such unimportant peculiarities, and direct more of his attention to their language, their mode of delivery, and their arrangement and distribution of their subjects.

The papers composing the volume were originally published *seriatim* in a Sunday Newspaper, entitled the *National Register*. The following is a list of the preachers brought to the ordeal of criticism:—Andrews, Gerrard: Collyer, W. B: Crowther, Samuel: Dodd, P. S.: Draper, Henry: Faulkener, Elisha: Gardner, L. P.: Gunn, Alphonsus: Hall, Robert: Hawker, Robert: Hewlett, John: Hill, Rowland: Hodgson, Robert: Huntington, William: Hyatt, John: Jackman, Isaac: Jay, William: Martin, John: Owen, John: Parsons, Edward: Porteus, Beilby: Robinson, Thomas: Saunders, Isaac: Stevens, Robert: Smith, Sidney: Townsend, John: Wilcox, John: Wood, Bassil: Worthington, Hugh.

ART. IV. *Jesus of Nazareth the Son of Joseph. A Sermon preached on Christmas Day, 1808, at the Unitarian Chapel, Belper, Derbyshire. By David Davies.* 8vo. pp. 22. 1s. Mason, Belper; and Eaton, London.

THIS is a good, though not a common-place, Christmas Sermon. Mr. Davies states, in a plain, serious and unassuming

manner, his reasons for believing that Jesus is "the Son of Joseph," and for rejecting, as spurious, the histories of the miraculous conception. These topics have not been till lately discussed in the pulpit; but we see no good reason why they should be shunned by such preachers as seek "to declare the whole counsel of God."

ART. V. *General Redemption the only proper Basis of General Benevolence. A Letter addressed to Robert Hawker, D.D. Vicar of Charles, Plymouth. Suggested by his Defence of the London Female Penitentiary, recently established in the Vicinity of Islington. By John Evans, A.M. Morning Preacher at Worship Street, and Afternoon Preacher at Leather Lane, Holborn.* 8vo. pp. 44. Sherwood and Co. London. 1809.

DR. Hawker is equally distinguished by his zeal for Calvinism, and his earnestness in behalf of the recent Institution for abandoned females. This letter which Mr. Evans has addressed to him, is designed to point out the inconsistency of the articles of his creed and the sentiments of his heart. With much ability and with christian temper, Mr. Evans attempts to shew that the doctrines of Election and Reprobation, of partial redemption, and of the limited influences of the Spirit, are irreconcileable to the benevolence of God. We think that he has succeeded in his design; and we cannot help wishing that his plan had been so far enlarged as to admit of his remonstrating with the Calvinistic clergyman on another point of faith, more alarmingly hostile to the principle and the sentiment of benevolence; we mean the eternity of Hell Torments. The good vicar finds depravity and guilt among his fellow-creatures, and he strives to remove them by reforming the subjects of them, and uses kind discipline as the means of reformation; but he believes in, and preaches a God, who decrees vice and crimes, and then dooms the vicious and criminal to endless, remediless, useless sufferings.

ART VI. *Two Discourses on the Origin of Evil, founded on the History of Cain and Abel; and on the Reply of Jesus Christ, relative to the Man born blind. By T. Drummond.* 8vo. pp. 37. 1s. 6d. Johnson. 1809.

To the metaphysician and the philosopher, these discourses may not, perhaps, appear a very satisfactory solution of the great difficulty, concerning which they treat. They ascribe moral evil to temptations operating on minds, not sufficiently prepared to withstand them; and its prevalence, to a deficiency of care and diligence in fortifying the mind against their attacks. This is undoubtedly true; but the question recurs, Why are we exposed to temptations at all? Could not Omnipotence have excluded all seducing objects from the state in which he placed us? And if he could, where is his goodness in suffering us to be exposed to them? These difficulties are by no means cleared up in the discourses before us, but remain in full force to perplex the mind of the thoughtful inquirer.

But though the expectations of

some readers may not be perfectly answered by these sermons, we can confidently pronounce them worthy of an attentive perusal. They are chiefly of a practical nature, and contain some judicious observations relative to the state of our first parents and of mankind in general. They enforce the necessity of constant vigilance on the part of Christians, and ably delineate the temper and spirit of genuine Christianity. They are modest, but serious and impressive; the language is unaffected and appropriate. The author seems to have been more successful in his inquiry into the origin of natural than of moral evil.

ART. VII. *Mortality improved with regard to its Consequences. A Funeral Sermon, on Occasion of the Deaths of Mrs. Elizabeth Maullin and her Daughter-in-Law, Mrs. Elizabeth Whitehouse. Delivered at Coseley, in Staffordshire, December* 11, 1808. *By Richard Fry.* 8vo. pp. 28.

This is a plain, serious sermon, on a melancholy occasion: aided by the impression made by the events which gave rise to it, it must have closely interested Mr. Fry's hearers.

"MRS. ELIZABETH MAULLIN, aged 60, had been several years afflicted with a bilious complaint, and for some months previous to her death, was confined to her bed in a very emaciated and painful state.

MRS. ELIZABETH WHITEHOUSE, while preparing to visit her dying mother-in-law, with her usual kindness, suddenly dropt down and expired, on the day in which she completed the 34th year of her age." (p. 25.)

ART. VIII. *Apostolical Directions concerning Female Education. A Sermon, preached at St. Thomas's Square, Hackney, January* 8, 1809, *to recommend a School of Industry, founded in that Place. By S. Palmer.* 12mo. pp. 20. 6d. Conder, London.

We have seldom perused a sermon which we think better entitled to public attention and approbation than the present. It is *evangelical*, in the true sense of the word. We wish it an extensive circulation.

INTELLIGENCE.

SPREAD OF UNITARIANISM IN THE WEST OF SCOTLAND.

To the Editor of the Monthly Repository.

SIR, *Glasgow, Sep.* 1809.

Persuaded that it will be always gratifying to you and your numerous readers to hear of the spread of rational christianity, I the more readily lay before them a short sketch of its progress in the West of Scotland, and particularly in Glasgow and its neighbourhood, with a few of those things by which its progress has been facilitated.

In the spring of 1807, a few individuals, of the Calvinistic Baptist persuasion, by some means or other, had Winchester's Dialogues on Universal Restoration put into their hands, which led them in the first instance, to call the truth of some of the dogmas of Calvin in question, such as, Reprobation, Particular Redemption, the inability of man to do the will of God,

the eternity of future punishments, &c.; and next to reject them altogether, as false, derogatory to the character of the Father of the Universe, and calculated to degrade the character, and destroy the happiness of mankind. You need not be informed that such a change in the sentiments of these individuals soon produced a change in their religious connections. Orthodoxy took the alarm, and soon cut off from communion with Calvin's followers those who had denied his faith But here, as in every other case, intolerance defeated its own end: for these persons, being delivered from the shackles of bigotry, and brought to the enjoyment of that liberty which is the birth-right of every man—liberty to think and judge for himself in all matters of conscience—succeeded, after many difficulties, in forming a society upon the broad principle of receiving all who believe in the divine mission of Jesus Christ, and profess subjection to him as their Lord. This gave great offence to many who were zealous advocates for Universal Restoration, so much so, that they not only turned their backs upon the cause of free inquiry, but became its most violent opposers. This, however, had no other effect than to impress the members of the new society more strongly with the importance of religious liberty, and the pernicious tendency of every species of intolerance. They were also led to a knowledge of, and an union with, a society in the neighbouring town of Paisley, formed upon the same liberal plan, with whom they have continued since to co-operate. In the exercise of this liberty they were led to see, by examining the Scriptures, that modern orthodoxy not only differed from genuine Christianity, but formed a perfect contrast to it. The doctrines of the Trinity, the Divinity of Christ, Substitution, under every form, with all the other doctrines connected with them were examined and abandoned as false, and pernicious in their tendency. The visit of Mr. Lyons to Scotland, in the beginning of 1808, which took place before this change of sentiment had extended itself to all the members of the society, was one of those things which contributed much to the success of the good cause. His services were of essential importance, and will not be easily forgotten by many of those who enjoyed their benefit, and who would be extremely happy to see him again in Scotland, upon the same benevolent errand. The great work which he began with so much energy and success, both in this and in other parts of Scotland, has been taken up and pursued this summer by that excellent and apostolic man, Mr. Wright, of Wisbeach. His labours have been incessant during four weeks that he has been in the West of Scotland, in which time he has delivered more than thirty sermons, in most cases to crowded audiences, besides being frequently engaged in conferences, both public and private. At Glasgow, the public conferences were so crowded as to render it prudent to discontinue them. It will no doubt give you great pleasure to hear that his labours have been attended with the happiest effects. The attention of many has been drawn to these things, a spirit of inquiry has been excited, and even among those who are the most inveterate opposers of those doctrines which he has preached, there has appeared a strong desire to know something respecting them, while their friends have no doubt been greatly increased. Present appearances in the West of Scotland promise fair, and if they are improved by the friends of truth, we may contemplate, as at no great distance, the emancipation of multitudes from that state of mental bondage and degradation in which they have been so long held. The period seems to be arrived which calls upon the friends of religious liberty, to attack the camp of the enemy, with the greatest probability of success; and were they cordially to unite their efforts with those who are already engaged in the glorious undertaking, we might soon behold mankind restored to the rights of which they have been deprived, to the exercise of that liberty with which Christ has made them free.

The friends of these principles in the West of Scotland are certainly much indebted to their brethren in South Britain for the great and laudable exertions they have made in order to promote their improvement and welfare; and they much wish and hope that they will embrace the first opportunity of sending another missionary into Scotland. They expect soon to have it in their power to contribute towards indemnifying the expences incurred in such a mission, as they have now established a society, upon a simular plan with the London Unitarian Fund So-

ciety, which has, for one of its objects, to co-operate with the London Society in defraying the expences of such preachers as may visit Scotland.

The friends about Glasgow and Paisley took leave of Mr. Wright with much regret, after a friendly meeting at Glasgow, on the last Sunday evening of his being there, when nothing could reconcile them to his departure, but the prospect of his doing good in other places, and his speedy return to the West of Scotland. He is now gone to the North, whence we hope to hear good accounts of his success. Respecting the ultimate effects of the labours of the missionaries in Scotland, it is impossible at present to form an estimate. The seeds are sown, we hope, which, if duly cherished, will produce an abundant harvest of knowledge and virtue to generations yet unborn.

I am, Sir, your's, &c.

NEIL WALKER.

AN ACCOUNT OF MR. WRIGHT'S MISSIONARY JOURNEY IN SCOTLAND; TAKEN FROM HIS JOURNAL.

This journey kept Mr. W. from home 72 days, i. e. from July 3d to Sept. 13th. during which time he preached sixty discourses, and attended many meetings for conference, and travelled about 1160 miles.

On his way to SCOTLAND, Mr. W. preached at PETERBOROUGH; visited MELBOURN, in Derbyshire: preached twice to Mr. Lyons' congregation at CHESTER, and once to the Unitarian Baptists at KINGSLEY, 13 miles from Chester. His visit among Mr. L.'s people, he says, "was very pleasant and edifying; though not numerous, they are respectable; the short time I spent among them led me to form a high opinion of their intelligence, piety and Christian affection. It is to be hoped that the labours of my worthy friend, supported by the efforts of the members of his congregation, will in time bring many new hearers to attend in their spacious meeting-house." Of Kingsley Mr. W. says, "here I preached to a crowded audience, consisting chiefly of people of the lower class, who were remarkably attentive. Their preacher, though not learned, seems a person of good sense, steady piety and liberal zeal; he has lately been brought from Calvinism to Unitarianism; our visit seemed to give him great joy. I was attended to Kingsley by Mr. Lyons, and two other Gentlemen from Chester."

In SCOTLAND, Mr. W. spent 50 days, during which he preached 50 times, and conducted many conference-meetings. He says, "I think this the most important journey I have ever undertaken; my mind was much exercised in the outset of it with a deep concern lest I should fail in the execution of a mission which appeared to me of high importance. I have, however, to bless my God who hath enabled me to go through it more to my own satisfaction than I expected. Never in my life did I labour with more pleasure, or feel myself more at home in the work than among our Northern Brethren."

GLASGOW was the first town Mr. W. visited in Scotland. "On my arrival here," he says, "by the coach, about six o'clock in the morning, I was met by several of the brethren, who received me with much affection, and I quickly felt myself at home among them." At Glasgow, he preached 12 sermons; the hearers were numerous; it is supposed some of the congregations consisted of 500 or 600 people; and the greatest attention was paid to what was delivered. Of the public conferences at Glasgow Mr. W. says, "The friends wished to have a conference; this was appointed for the Monday evening; we expected it would have been attended merely by our own friends, though it was open to strangers. When the time arrived, about 150 people came together, among whom were persons of various religious parties. We began, after prayer, with some of the brethren calling for my thoughts on several passages of scripture, which I gave them. This brought forward our opponents, who it appears had come for the purpose of disputing with us. We immediately saw the propriety of appointing a chairman, and adopting certain rules for the preservation of order: this was done, and the debate proceeded. The subject that evening was the doctrine of atonement.

Our opponents were a Minister of the Relief, a Cameronian, a Burgher student, and a Berean. About 10 o'clock, the meeting was adjourned to the next Friday evening. On the Friday evening, 4 or 500 people came together; our opponents came forward and proposed for discussion, the Trinity and the Deity of Christ. The debate was continued till after 10 o'clock, when the meeting was adjourned to the next Tuesday evening. Against the Tuesday evening, a larger building, Anderson's Institution, was procured, and before the discussion commenced, it was so crowded that no more could enter: it was estimated that 700 persons were in the building and the passage leading to it; and some friends, who could not get in themselves, informed me that they believed 1000 people went away who wished to obtain admittance but could not. My principal opponent this evening was the Burgher student, the subject the divinity of Christ. At the close of the debate, which continued till near 11 o'clock, my opponent, who had sometimes lost the command of his temper during the evening, came forward and told the company that, however much we differed, he believed my motives were good, that he should ever venerate me for my candour, and would give me his hand wherever we might meet; he then came to me, and took an affectionate leave of me. Thus, what we intended as conferences became public disputations, and we could not prevent it without giving our opponents an advantage over us."

"Besides the above, we had several more private conferences among the brethren, and those who usually attend with them. My friend, Mr. Purdon, also held a conference with about 50 persons, who requested it of him, in a school-room.

"The congregation at Glasgow has increased in numbers, and made considerable improvement since Mr. Lyons was with them. They possess much intelligence, information, zeal, candour, and Christian affection, and are well capable of giving a reason for their views of Christianity."

POLLOCKSHAWS. To this place Mr. W. was accompanied twice, by several of the brethren from Glasgow, and preached each evening, to a large assembly, in the town hall. Three conference-meetings were also held at Pollockshaws, which were numerously attended, and various important subjects were discussed. At the above place, the elders of the Glasgow congregation have conducted a conference-meeting once in a fortnight ever since Mr. W. left them, which they inform him, is attended by 300 or 400 people, who are many of them diligent in their inquiries after truth.

CARLUKE. At this place, Mr. W. found several well-informed Unitarians. He says, "I went from Glasgow to Carluke, accompanied by a friend. On our arrival we soon found some Unitarians. It was determined for me to preach in the evening; a school-room was obtained for the purpose, which I suppose would hold more than 100 persons. When the time came, it was almost instantly filled. After prayer, the people without, invited me to come forth and preach abroad, as many who wished to hear could not get into the room. I complied with their request, and preached in the open air to a large and most attentive audience. After the service was ended, I returned into the school-room, and it was soon filled with people. I invited them to propose any question, or objection, or to make any remark they might think proper; but none of them had any thing to propose; yet they seemed not at all inclined to depart: so I delivered them a second discourse, and then dismissed them. After which several persons accompanied us to our inn, and we had some very agreeable conversation."

PAISLEY. Here Mr. W. found a respectable congregation, both as to numbers, information, piety and Christian zeal, and preached to them eleven times: many of the congregations were extremely crowded, and must have contained, Mr. W. supposes, more than 400 people. "Besides attending conferences at Paisley," he says, "I was several times called upon, after the regular service was ended, to explain various passages of scripture. One evening after the service I had to explain the proem to John's gospel. Another evening, after preaching on the resurrection, I was called upon to explain several passages, which are commonly supposed to teach the doctrine of a separate state; and afterwards, several which are supposed to teach the Deity of Christ.—Another evening, I had to explain, after

preaching, a list of passages which had been handed to me in the pulpit. These explanations were given to the whole congregation. No where have I met with people more intelligent, more attentive, more pious, more candid, or more affectionate than at Paisley.

PORT-GLASGOW. There is one gentleman, a druggist, in this town, who is lately become a zealous Unitarian. Here Mr. W. preached, to an attentive audience, in the Free-masons' Hall, and spent the evening afterwards in conversation with a small party. The next morning he had conversation with a few persons who are not Unitarians.

GREENOCK. There are several Unitarians in this town; Mr. W. visited them, and preached to an attentive congregation in Gardener's-hall; after which he had conference with a few friends.

KILMALCOLM. Here Mr W. preached to a small assembly in the middle of the day, not having an evening to spare for the purpose, and held a short conference with them afterwards, on the Trinity and original sin.

KILBURCHAN. Here Mr. W. found some Unitarians, who have remained inactive for want of circumstances occurring to stimulate their zeal, and call forth their exertions. A hall was procured for him to preach in, which was supposed to contain 150 people: it was crowded in less than 10 minutes, and it was supposed 50 persons stood in the passage leading to it. After the preaching there was some conference.

DAIRY. At this place, Mr. W found several well-informed Unitarians; and, as no place could be procured, he preached in the open air to about 200 people, who were all very attentive.

KILWINING. In this town also Mr. W. found some firm Unitarians, and preached in the evening in a hall to an attentive audience; after which he had some conference with a few persons.

Besides the public exercises above-noticed, Mr. W. was much engaged in conversations with persons of different religious parties, as well as with those who are in whole or part Unitarians.

The following passages from Mr. W.'s journal, contain general remarks on the state of the Unitarian cause in the west of Scotland. He says,

"Never was I more incessantly, nor more delightfully employed than in the west of Scotland; *the fields are there already white to the harvest.* Several times, when by myself, I could not refrain from shedding tears of joy at the scenes I witnessed, and the glorious prospect which opens before us. Could I do justice to the subject, some readers might suspect me of having painted in too strong colours."

"With pleasure I traced the happy effects, and important fruits of my worthy friend, Mr. Lyons's labours, as a missionary, especially at Glasgow and Paisley. The progress the friends in those places have made, in a short time, is certainly great."

"If I ever saw Christianity in its native simplicity, and original beauty, I have found it among the people at Glasgow and Paisley. Never have I found a people who understand Christian liberty better, who are more tenacious of it, and who act upon its true principle more completely than the friends in those places. Their churches are temples of liberty, where the proscribed of all parties may find an asylum, and think, speak, and act for themselves, without restraint. At the same time, they unite with their liberality a deep sense of the importance of truth, and an ardent zeal in its defence. They are also as simple in all their plans, and as friendly and affectionate as any Christians I ever met with. There are numerous openings in the country around them for occasional preaching, conference, &c. Could a suitable person be found, who would go down to reside in Scotland, to spend half his Sundays in Glasgow, as a public Lecturer, leaving the elders of the church to manage its internal affairs, and to spend the other half of his Sundays in Paisley, Dundee, and Edinburgh, forming circuits for week-night preaching, say three or four nights in the week, in different places throughout the year, I believe the scheme would be practicable, and produce most important effects."

"Already a Book Society is established at Glasgow, and the Unitarian Fund Society for Scotland may be considered as now fully established in that town, which I hope will produce and keep up a correspondence among the Unitarians in different parts of the North. I had the honour of preaching the first annual sermon for this Fund, which was numerously attended. We had, on the evening of the same day, a fellowship meeting of the two churches at Glasgow and Paisley, and other friends, which was attended by about 150 persons, who may be all deemed steady friends to the cause."

FALKIRK. Leaving the west of Scotland, Mr. W. proceeded to this place, which he once before visited, during his stay at Glasgow: of Falkirk he says, "Here things have not gone on well, owing, I conceive, to various causes; but chiefly to want of mutual forbearance, and more enlarged views of Christian liberty; there are, however, some sensible Unitarians in the place, I preached to them twice; and had conference and conversation with them. It has been agreed, that some of the brethren from Glasgow and Paisley, shall visit and preach among them occasionally; I hope this will be done, and that it will revive the cause at Falkirk."

Mr. W. next proceeded to BLACKFORD where he found some Universalists, and had an agreeable interview with them, but no opportunity of preaching.

CRIEF. Here Mr. W. preached in the weavers'-hall, had a good audience, and a conference with a few of them afterwards.

PERTH. Here a place could not be got for preaching, the town-hall, glovers'-hall, and grammar-school, being all preoccupied that evening.

DUNDEE. Here Mr. W. met with a very cordial and friendly reception from Mr. Millar and the little Unitarian society. He says, "My spirit was refreshed among the Unitarian brethren at Dundee: I found them intelligent, well-informed, and truly affectionate. I preached four sermons among them, and we had full and very attentive audiences."

COUPER in FIFE. Here Mr. W. found one Unitarian, and preached to a small congregation in weavers'-hall.

EDINBURGH. Here Mr. W. met with a very favourable reception. He says, "The friends at Edinburgh and Leith, received me in the most affectionate manner, and showed me every mark of respect. They had endeavoured, but in vain, to procure a larger place for me to preach in, than that in which they usually meet. I delivered eight sermons in their little meeting-house, which was crowded with respectable hearers; it was supposed on the last Sunday I was there, that 300 persons crowded into the place and the adjoining passage, and that as many went away who came to the door and found it impossible to get in: it was conjectured, that could a suitable place have been procured, we might have had near a thousand hearers. There are some steady, zealous, and truly liberal Unitarians at Edinburgh and Leith."

DALKEITH. Here Mr. W. preached one evening, was pretty well attended, and had he had time to have gone again, he concludes from what was said to him afterwards, there would have been a numerous congregation.

A day or two before Mr. W. left Edinburgh, a letter was received there, requesting he would go to PEEBLES; but then his plan of returning was fixed, and appointments made in Yorkshire, which there was not time to alter, which rendered it impracticable for him to comply with the above invitation.

The subjects Mr. W. most frequently preached on in Scotland, were, 1. The Unity of God and Mediation of Jesus Christ. 2. The Example of Christ. 3. The Gift of Eternal Life. 4. The Resurrection. 5. God's raising up Christ and sending him to bless Mankind. 6. The Sonship of Jesus Christ. 7. The Messiahship of Jesus. 8. Original Sin. 9. The Death of Christ. 10 The Atonement. 11. The Doctrine of Reconciliation. 12. The Divine Paternity. 13. The Government of God. 14. Future Punishment. 15. The Love of God. 16. The Christian's Walk. 17. Christ's Dwelling in Christians. 18. Christian Liberty and Brotherhood. 19. The importance of Truth, and how it is to be Discovered and Promoted. 20. The Universal Restoration.

Mr. W. concludes his journal with saying, "The fifty days I spent in Scotland, I shall ever reflect on with peculiar satisfaction; and as they have been the most laborious, so they have been the most pleasurable, and I trust, as to their effects, will be the most happy and useful days I have lived. I esteem it the highest honor, that God has called me in his providence to participate in a work so glorious in its nature, and happy in its consequences, as the dissemination of his despised truth, which has the moral perfection and happiness of mankind for its object. Let us all rejoice that the days of darkness and superstition are passing away, and the period hastening on, when the heavenly system of Christianity shall prevail in its native simplicity and untarnished glory."

"The Scotch people are certainly more serious and more in earnest, in religious matters than the English; they have their prejudices; there is no doubt,

much bigotry in the north; but then, even those who have most prejudged matters, do not shrink from discussion, they are rather eager to enter upon it: you may, without difficulty, draw them into the investigation of a subject. They will be warm in debate; this I experienced; but then some of my warmest opponents invited me to their houses, and treated me with respect. On the whole, I think the better of the Scotch nation for having been among them, and of the probable progress of truth in the north from all that I saw and heard there."

On his return home, Mr. W preached two sermons at York, to the Unitarian baptists there, whose history is given in Mr. Eaton's "Narrative," and four at Thorne.

RULES OF THE UNITARIAN FUND ESTABLISHED AT GLASGOW, FOR DIFFUSING THE DOCTRINES OF RATIONAL RELIGION, AND PROMOTING THE PRACTICE OF VIRTUE.

PREAMBLE.

Religion is the most important of all subjects, and, considered as a science, may be said to include every other; the practical use of all knowledge being to give us exalted ideas of the Creator, and to lead us to an imitation of his moral perfections.

Of all the systems of religion hitherto promulgated in the world, that taught by Jesus Christ is the most benevolent, and the most rational; and the proofs are abundant that it proceeds from God. This system teaches that there is ONE GOD, the Creator of the universe, and the sole object of religious worship; that it is the duty of mankind, as his rational offspring, to love him with all their heart, and to conduct themselves towards one another as brethren; and that the practice of these virtues will lead to a blessed state of immortality hereafter.

Our friend and benefactor, Jesus Christ, who was honoured by the Father to be the messenger of his grace to his brethren, exhibited a perfect pattern of the practice of all virtue in his life, and by his death and resurrection demonstrated the existence of a future state.

But this heavenly system of religion has been strangely disfigured by the traditions of men. In order to carry on a system of delusion, the most gross that ever was imposed upon the world, mankind were taught to believe that Jesus Christ, the messenger and servant of God, was equal with the great God himself; and another Being was added, under the title of Holy Ghost—the whole called the Trinity; and, to complete the absurdity, it was denominated *Trinity in Unity*. Jesus Christ, so exalted, was said to have laid down his life to satisfy the justice of God; that is, of himself, and the other two persons composing the Trinity; and mankind were farther taught to believe, that they are by nature under a curse, and doomed to suffer the most excruciating torments to all eternity, unless the blood of Christ be applied to make satisfaction for their sins, and thereby appease the wrath of an angry God.

These doctrines, the fictions of bigotted priests in the ages of darkness and superstition, were unfortunately retained at the reformation from Popery; and so deeply have they taken root, that, notwithstanding their gross absurdity, and their complete inconsistency with the Scriptures, they are still leading tenets with the great majority of professing Christians in these lands.

But mankind appear now to be fast emerging from that state of mental bondage in which they have been so long held, and rejecting the fanciful creeds of men, there appears to be a general wish to appeal to scripture and reason. The people in this country are an intelligent, reflecting people, and much good may reasonably be expected to result from their inquiries; but there may be a danger that some may identify the corruptions of Christianity with Christianity itself, and reject it entirely; while others, perceiving the innumerable difficulties with which it has been artfully beset, may shrink from investigation, and remain nominal Christians only.

To endeavour to guard against both these results, and to serve the cause of truth in general, is the object of this Society. They are deeply impressed with the belief, that there is but one God, the

father of all—that he has the greatest love for his rational creatures; and that the proofs of his grace and mercy to mankind beam forth in every page of the gospel dispensation, which teaches in the clearest manner, that repentance and reformation of life are the only requisites for acceptance with him; and that all who love him in sincerity, and are diligent in the practice of virtue, will be finally happy.

Conceiving it to be of great importance to promote the worship of the true God, and to inculcate the practice of virtue, as taught by Jesus Christ his son and servant, this society agree to the following, as the fundamental principles of their association:

1st, To support the public worship of God, by giving assistance, as far as possible, to such societies of Unitarian Christians as may require it.

2d, To disseminate rational religious knowledge, by distributing such books as appear to them to contain the most rational views of the gospel, and to be most free from the errors by which it has been sullied and obscured.

3d, To promote rational religion and the practice of virtue, by means of popular preaching; and to co-operate with the London Unitarian Fund, in defraying the travelling expences of such teachers as they may think proper to send as missionaries into Scotland.

That these objects may be carried into operation, they agree to the following

RULES.

I. Every person subscribing five shillings or upwards annually, shall be considered a member, having a right to vote at all the elections, and entitled to recommend cases to the society.

II. Every person subscribing FOUR GUINEAS or upwards, shall be a member for life, having all the privileges of annual subscribers.

III. All subscriptions paid during any part of the year, shall be considered as commencing on the first Thursday of July preceeding, and as terminating on the first Thursday of July next ensuing. No subscriber shall be entitled to recommend a case, or to vote at any meeting, until his subscription for the current year be paid.

IV. The money which may be raised in virtue of this institution, shall be laid out in promoting the objects thereof, agreeably to the voice of a general meeting; or the committee of management may be entrusted with power to that effect.

V. There shall be a general annual meeting of the society, on the first Thursday of July, when a report shall be made of the state of the society, and office-bearers elected for the ensuing year.

VI. At the general meeting of the society, a sermon shall be preached by a person appointed by the committee, and a public collection shall be made for the benefit of the fund.

VII. The management of this institution shall be vested in a committee, consisting of NINE DIRECTORS, TREASURER, and SECRETARY, of whom five shall constitute a quorum. The treasurer and secretary shall be elected annually, and may be continued at the pleasure of the society; but three of the directors must go out, and three others be elected in their place annually. Such outgoings to be regulated by the order of election, of which a record will be kept; and at every succeeding election, the three who are at the head of the list will go out, and the three who are newly elected will be added to the foot of the list.

VIII. The treasurer shall have the management of the society's funds, and the secretary shall give notice of the public meetings, and have the management of the minutes and correspondence. They shall both make a yearly report to the society at its general meeting.

IX. Two members of the committee shall be appointed as auditors of the treasurer's accounts, by whom they shall be doquetted before they are submitted to the society.

X. The committee shall meet once a month, or oftener, if the secretary shall think proper to call them together.

XI. Corresponding members shall be appointed in different parts of the kingdom, to whom it shall be recommended to transmit to the secretary an annual report of the state of religion in their several districts to be laid before the general meeting; and otherwise to promote the general objects of the society. Corresponding members shall be entitled to attend the committee meetings in Glasgow, and shall be considered for the time being, as members of the committee.

XII. Every congregation desirous of receiving assistance from the fund, shall produce a recommendation, signed by two or more subscribers, not members of such congregation.

XIII. The committee shall have the power of electing as honorary members, such persons as, by their advice and services, shall render themselves particularly useful to the society, who shall possess all the privileges of other subscribers; but the committee shall not elect above two honorary members in the course of one year, and they must specify in the yearly report, the considerations on which such elections are made.

XIV. The committee shall have the power, in any emergency, to call an extraordinary general meeting of the subscribers.

XV. The above rules shall not be altered, except at a general meeting. Any alterations intended to be proposed to the society, must be first notified to the committee at one of its meetings; and no motion for altering the rules shall be carried, unless by two thirds of the members present at the general meeting.

EXTRACT OF A LETTER FROM A GENTLEMAN APPOINTED TO THE SUPERINTENDANCE OF THE CIVILIZATION OF THE INDIANS, IN THE SOUTHERN PARTS OF THE UNITED STATES, DATED CREEK OCONNEE, JANUARY 22, 1809, TO HIS FRIENDS IN PENNSYLVANIA.

Your favour of the 22d of October was received on the last of December; and my not acknowledging the receipt of it sooner, has been owing to a painful indisposition, which rendered writing difficult. This letter is the first fruit of my recovery. Just after the period of our first acquaintance, (about thirteen years ago,) I was appointed by the President of the United States, an agent for Indian affairs south of the Ohio, and especially charged with the plan of civilization. I have ever since been occupied in this important concern. I will not give you my opinion of the plan of the missionaries heretofore sent among the Indian tribes, or of their success; nor will I, to a man of your benevolent mind, attempt to contrast my humble occupation with the passing scenes of the civilized world; my endeavours to civilize the aboriginal men of America, (scarcely meriting a paragraph in a newspaper,) with the learning, ingenuity, and accomplishment of ages, incessantly occupied in riveting the shackles of slavery on, and deteriorating, the men of Europe—there the honoured subject of the historic page, and the theme of the poet's song. But I will tell you my plan, how I have pursued it, and my prospect of certain ultimate success.

"I began with the pastoral life, my charge being hunters. I recommended attention to raising stock, particularly cattle and hogs. Our climate suits both; and we abound, winter and summer, in *grass reed* or *cane*. It is not so favourable to the propagation of horses, though we have great numbers of them. I next recommended agriculture and raising of fruit-trees, particularly the peach; then, domestic manufactures; then figures; and lastly, letters. I set examples in all things myself, and teach the objects of my care also by precept: I teach them morality; to be true to themselves; to respect their own rights, and those of their neighbours; and to be useful members of the planet they inhabit.

"On all fit occasions, I inculcate, above all things, an aversion to war, as the greatest curse which can afflict a nation; to be just; to be generous; and, particularly, to protect the stranger and traveller in their land. I leave the affairs of another world to be introduced by the Father of all Worlds, or such of his benevolent agents as to his wisdom may seem meet.

Thus acting, I have prevailed on a fourth part of my charge to leave their clustered situation in the old towns, and and move out, for the greater convenience of raising stock, and employing good land in cultivation; to make fen-

ces; to plant fruit trees; to raise and spin cotton, and, in several instances, to weave it: to depend on their farms for food, and, aided by the wheel and the loom, for clothing: to seek, in their improvements, for the necessaries of life; and in hunting for amusement only.

"For the first three or four years I experienced a continued rudeness of opposition. In the succeeding three or four, success was slowly progressive; but even during this period, I reaped scarcely any other than a harvest of ingratitude. At length, however, by persevering in the course I had adopted, I have brought the Indian mind to yield, though slowly and reluctantly, to the evidence of facts; and the plan is now no longer problematical.

"Several of the Indians have sowed wheat, planted fruit-trees, and used the plough. Several of them have made spinning-wheels and looms; and some weave cloth. Among the lower Creeks, we have more than twenty looms in use; and, of these, eight were made, as well as are wrought, by the hands of Indians. Of blankets made by an Indian, superior to the Yorkshire duffell, a sample has been sent to government; and the whole process, from the sheep to the blanket, was the work of Indians, the irons for the loom excepted. We have homespun cotton cloth, of five or six hundred, equal to that of our neighbours, and the dies and stripes in some instances as good: and I believe we have now nearly three hundred spinning-wheels, occasionally in use by Indian women. Although the last year was uncommonly unfavourable to raising cotton, the demand for wheels, cards, looms, ploughs, and other implements of husbandry, is greater than I can supply. Some few of the Indians have tanned leather, and made saddles. Several have made ornaments for themselves; and some, butter and cheese.

"When I first came here, there were not ten women in the *Oconnee*, who wore petticoats lower than the knees; and now the long petticoat is in general use. The women were the only labourers; but now the men partake in the labours of the field, as well as in spinning and weaving.

"At the *Oconnee*, I have a large farm, where we raise corn, pease, wheat, barley, rye, rice, oats, flax, cotton, potatoes, (sweet and Irish,) melons, pumpkins, turnips, &c. I have peaches in great variety, and of excellent quality; and all the varieties of garden-roots and vegetables. I have a grist and a saw-mill, a tan-yard, a shoe and boot maker, a tinman, a cooper, two wheelwrights, a cabinet-maker, an instructor in spinning and weaving, a loom and weaver, a set of blacksmiths, and a schoolmaster. We have saddlers, and shall soon have a hatter. My family of eighty persons are clothed in our own homespun. Our wool, flax, and cotton, are of our own raising; as are our dye-stuffs. Our wheels and looms are also of our own manufacture; and we have introduced the flying shuttle into general use among the Indians. From this state of improvement, you will readily believe it is become the comon topic of conversation among them.

"The Moravian Brethren have twice sent the Rev. Mr. ———on a visit to me, with the offer of a minister of the gospel: but my opinion being that the proper time was not yet come, on my intimating that I would accept of mechanics from them in aid of my plan, they, after consulting their brethren in Europe, sent me two; one a tin-man and cooper; the other a house-joiner and wheelwright. The first finds sale for his manufactures, either with me or the Indians; and hitherto I have found a market for all the other can make. Both are exemplary in their lives, and very useful. One is a native of Holstein, in Denmark; and the other, of Prussia.

I make figures precede letters. Every figure presents a distinct idea to the eye and mind. With figures, a knowledge of weights, measures, and money, and their relative connexion, is acquired. We have, in a few solitary instances, some *half-breeds* and Indians taught to read and write.

"With sincere wishes for your happiness, I am, my venerable friend!

"Your obedient servant,

"B. H."

SPIRITED ACT OF HUMANITY BY MR. ROSCOE.

[*Extract from a Letter.*]

Aug. 14, 1809.

"I am sure you will feel an interest in an act of spirited humanity lately performed by Mr. Roscoe. About three weeks ago, he received, an anonymous letter, informing him that six black slaves had been thrown into our prison by their owner, a Portuguese captain, upon alleged actions of debt, but in reality because he found they were free on their arrival in England, and had hit upon this expedient to detain them till his vessel was ready to sail. Having verified the fact, Mr. R. sent a friend to bail all the actions. An order was accordingly given for the discharge of the prisoners; when it was discovered that the Portugueze had mustered about a hundred of his countrymen to seize them by force on their exit from the prison. Mr. R. then applied to the Magistrates, who took the captain into custody, and after threatening him with an indictment, bound him over to his good behaviour—so the poor blacks are swaggering about the town in the full enjoyment of their newly-acquired liberty."

JEWISH SOLDIERY.

We began in a former volume to detail the proceedings of the *Parisian Sanhedrim*, but as they have been for a long time discontinued, we have thought it expedient, having so little spare room, to stop short in our history, intending however to resume it, whenever the Sanhedrim shall again shew signs of life.

Some effect has been evidently produced by the convocation of the Jews at Paris, and the discussions consequent on that measure. In Holland, this people, at the instigation of their Rabbis, have taken up arms, in defence of their country, against the English invaders; forming volunteer corps, raised and supported by private subscription. Several detachments of this novel description of soldiery are said to have arrived at the Hague. It needs not scarcely be added that they have attracted much observation. Before leaving their homes, they requested the blessing of their Rabbis.

UNIVERSAL TOLERATION.

FAS EST ET AB HOSTE DOCERI.

When we take a view of the occurrences of late and present times, we must be convinced that Providence has a great work in hand in the affairs of mankind; and that HE best knows the proper means and instruments to effect his own purpose there cannot be a doubt. Whatever may be the moral character of individuals, of men who by great talents and high attainments in arts or science obtain a distinguished influence in the affairs of the world, it is HIS prerogative to educe good from evil, and to give to the efforts of men, actuated even by selfish or malevolent passions, by ambition or avarice, the effect of promoting his benevolent purposes in regard to the human race. It may then be justly presumed that the eventful period in which we live, will terminate in a state of things highly beneficial to the real interests of mankind; although it may be through great suffering to a large proportion of the present generation. A just notion of the attributes of the Divine Being, the benevolent Creator, warrants a confidence in such a result of the appalling occurrences of the times. To the mind that feels such a confidence, and that is earnestly looking for the moral and intellectual improvement of man, it is a matter of very trifling concern, whether the family of Bourbon or of Buonaparte occupy the throne of France. Of the former the world has had ample trial, of the latter the trial is in progress. To both pre-eminently, belong the character of ambition, which is indeed the national character of the French, and has long been the scourge of Europe: so says an Englishman, and truly he says right; what says the Frenchman, whom history will hear with candour and impartiality?—that the

avarice, the commercial avarice of England has been a scourge to the human race in the other three quarters of the Globe. Thus the ambition of France, and the avarice of England disturb the world, and interrupt the peace and happiness of mankind. They are now at a dreadful issue, and fast approaches the awful moment of decision.

But together with the calamitous occurrences of war, history will coolly and impartially recognize the political regulations of these troublous times; some indeed highly honourable to both parties. The abolition of the African Slave Trade, on the part of England, holds up a bright example to other nations, and will shed lustre on the page of history. To Buonaparte, with all his demerits, great as they are, let justice also be done. Both hemispheres have for ages been darkened by the ignorance, superstition and intolerance of popery. Buonaparte has not immediately and directly abolished popery, but he has expressly laid open a free access to that light, which must, sooner or later, have the effect of dissipating the clouds of popish darkness; he has granted *Universal Toleration*; and in so doing, he has perhaps achieved an act of more political importance to the world, than any man of his age has done. In answer to the Address of the Protestant Consistory at Paris, in August 1807, he says, "Conscience is not within the jurisdiction of human laws; I guarantee to you, for myself and my successors, not only *the independence, but also the perfect freedom and inviolability of your worship.*" This is Universal Toleration. In May, 1809, he divests the head of the popish religion of all temporal power and jurisdiction—A stupendous act of reform in the Christian world! Having previously told the bigots of Spain at Madrid, in December 1808, that "Priests may guide the minds of men, but must exercise no temporal or corporal jurisdiction over the Citizens:" which amounts to an absolute suppression of the Inquisition

The friend of mankind cannot be justly denounced as an enemy to his country, whether that country be England, or any other portion of the globe, who dares to assign due merit to such sentiments and decrees, though coming from the mouth of a Buonaparte; sentiments which will doubtless be influential in proportion to the power and authority with which they are accompanied. This influence has already had an operation in Germany, as may be exemplified by the speech of Jerome Buonaparte, the new king of Westphalia, in answer to an Address from a Deputation of the Jews of that country in February 1808, in which he expresses himself thus,—"That article of the Constitution of my kingdom, which establishes the equality of all religions, is in perfect unison with the feelings of my heart. The law ought to interrupt no man in the exercise of his worship. Each subject is as much at liberty to observe the rules of his faith, as the king is to follow his religion. The duties of the citizen are the only objects, which the laws of the government can regulate." Here again is *Universal Toleration*, than which there cannot be an act of higher political importance, or of closer conformity to the genuine principles of Christianity; a religion, which, in its gospel purity, totally rejects all coercion by penalties or punishments, and refers to the prerogative of heaven the sovereignty of faith and opinions, whilst it leaves to the magistrate the controul and regulation of the civil duties of life. H.

Sept. 1809.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

In the multitude of counsellors, it is said, there is safety: but by a few, with wisdom and discretion, great affairs may be ably conducted. If the few are however at variance with each other, little can be expected from their advice and actions. The cabinet of Great Britain has presented a melancholy scene to its

subjects. At the time that the utmost energy and unanimity were required, distraction has prevailed; and the members of the king's council have not kept their indiscretions to themselves. They have suffered a fatal truth to be known; and their animosity has arisen to a height, that nothing but the shedding of blood could appease. A political writer of the day has observed, that, without any methodistical notions on the subject of duelling, he could not but mark, with the strongest disapprobation, an appeal to arms on a subject, relative to the king's counsels: and he brings a number of very sound reasons, founded on mere worldly policy, why such an appeal is unjustifiable, indecent equally to the sovereign and to the people.

We have no fear of the term methodist; and instead of a disgrace, we think it an honour to the sect or to any sect, to have farther reasons for expressing their marked disapprobation of such conduct. No methodist in this kingdom can go farther than we do upon this point; and if duelling could be vindicated in the lower classes of society, in the more fashionable world, such a disregard of the laws both of God and of the kingdom is in the highest degree discreditable to those who are bound by their honour and their oaths to assist the king with their counsels. What is this appeal to arms to effect? Is it to convince the kingdom that one or other has been guilty of giving pernicious advice? Can a pistol-ball determine the guilt of either party? The folly of such an appeal must be acknowledged by every one who is not carried away by that unhappy prejudice, which shuts the eyes of ignorance to the noon-day splendour of truth.

But two members of his majesty's council have thought otherwise. They have met, accompanied by their seconds, and fired twice at each other. Only one ball took effect, and the wounded person, who, we understand, was not the challenger, has thus, according to the vulgar phrase, given satisfaction. The point in dispute remains exactly where it was; but the honour of the two distinguished persons is now not to be impeached. Not to be impeached? To us it appears that the honour of one or both of them is now completely committed. Would they have endeavoured to take away each other's lives without, on the one part, some violent aggression, or on the other, implacable resentment? We lament the situation of the sovereign who has had near him such counsellors.

If these gentlemen talk of satisfaction, they ought to know that the satisfaction which has arisen from their conduct, is that both are no longer in the cabinet! Both, it is evident, could not stay there; and surely a duellist is not a fit character for the councils of a nation. We enter not into the presumed necessity of duelling in a certain class of society, which, having lost its reverence of the Supreme Being, and holding in contempt the laws of the land, set up in their petty circle the immoralities of their own code as a sufficient rule for their actions. But whatever may be the licentiousness of such a class, the sacred character of the king's adviser ought not to be lowered by an attachment to its maxims. To fear God and to honour the king is the duty of all, but how much more of those who approach the nearest to the throne.

As to the unfortunate men who have been led away by their passions to the commission of such an atrocity, they must feel severely, both in their own consciences, and in the public censure, the injury they have done to their character. But the public has received a shock which cannot easily be effaced. It is evident that discord has entered into the cabinet; and, who can tell, what effects it may have produced in the formation of plans, or the execution of those which had been adopted. The failures abroad are notorious; are they to be attributed to a defect in council, or to the want of means or energy in those, to whom the execution has been committed? If the members of the council pistol each other, it is evident, that the blame cannot be inconsiderable.

A change of ministry was the necessary consequence of these disputes, and conjecture was for a long time on float on the new appointments. It seemed to be most probable that it would be a change merely of men, and that a similarity of measures would be continued. If recourse was had to the late administration, a different system must, in some respects, be necessarily pursued. One truth however was acknowledged, that at no time was the assistance of able and prudent counsellors more to be desired. Whoever came in, had much to do: and the disasters in Spain and Holland, and the formidable state of the

French on the continent gave every reason to believe that the public affairs of the nation could not be conducted on any narrow plan, but required the utmost skill and sagacity. We have seen several thrones overthrown of late, and their ruin may be attributed more to pernicious counsels than to external force. That the times are critical, could not be denied, but where are the persons capable in such times, of steering the vessel of the state?

In this situation of public affairs, a day of rejoicing occupied the minds of the principal persons of the city. We are on the eve of the fiftieth year of his Majesty's reign, and such a year in domestic, as well as public life, has been peculiarly noted. It arose from the year of jubilee in the Jewish dispensation; a year of great import in that country, since it was connected with a variety of privileges. In that dispensation the seventh day is marked in a particular manner, and thence the seventh year. It was natural to conclude, that the repetition therefore of seven such years would have some appropriate mark. And the year following it, or some say the forty-ninth year, was called the year of jubilee, but whether we are right in taking the fiftieth year, or whether the forty-ninth was the year of jubilee, the circumstances attending it are the same. These were the return of property to the original family, and the restoration of personal liberty to every Israelite. We need not be surprized at such a year becoming distinguished. The imprudences of a father of a family, whose debts had occasioned the alienation of his estate, were now rectified. The unfortunate man, who from any cause had entered into the bonds of slavery, now saw his chains broken. The jubilee year was therefore a year of joy.

In imitation of the Jewish festivities, the merchants and bankers of London have agreed to dine together on the ensuing day of the king's accession, and the corporation of London has formed a committee, to take into consideration the mode of celebrating this day. The personal compliment, paid to the sovereign, will receive general approbation: but it would be useful to connect with it something that should render the year more conformable to the divine original. In the course of a long reign, some abuses may have crept in: the fiftieth year is a good year for correcting them. Something may be very fit to be done: the fiftieth year is a good year to commence the good work. We could mention one, the translation of the bible: towards which the helps afforded in this reign are such, that the good work ought no longer to be deferred. If any one doubts it, we recommend to him the perusal of Dr. Clarke's two sermons, the one entitled "The Church of England Imperfectly Reformed:" the other, "The Eternal Fire of the Athanasian Creed." The worthy doctor is vicar of great Waltham in Essex, and speaks of the necessity of reform with great propriety. Christian toleration is another subject, which would do honor to the fiftieth year of his majesty's reign: and the restitution of civil rights to all who are deprived of them on account of religious opinions would mark the jubilee with distinguished credit. Other circumstances will naturally occur to the reflecting mind, and as we would have the personal compliment to the sovereign well observed, so also would we recommend something reciprocal from the sovereign to his people. The honour and happiness of both parties would thus be effectually consulted.

An attempt was made some time ago to rescind the vote of thanks to Mr. Wardle, which was defeated: but though the majority was decisive in favour of the vote, it does not seem to have softened the animosity that exists against the champion of reform. The ground is to be again gone over, at least notice has been given of a motion to this effect: in the mean time, the circumstance which gave rise to the pretext thus to attack Mr. Wardle, is to be brought again before a public tribunal. Mr. Wardle, as he promised, has brought an action against the unhappy woman, who has been the instrument of so many important discoveries, and the upholsterer, for a conspiracy; and the grand jury has found the bill of indictment against them. In such a state of the case, it would be improper to say more; but it ought to be sufficient to preserve Mr. Wardle from attacks, till at least the question is completely decided. For our own parts we cannot however see, that the private actions, against Mr. Wardle or the unhappy woman, have any thing to do with the grand question, on which the opinion of the nation has been so decisive. They can never

reinstate the Duke of York: they can never rebut the charges of iniquity and corruption, which have been proved or avowed by men high in the state.

The want of a proper police at our theatres has been a complaint of long standing, and it might have been expected that when two were in ruins, measures would be taken to secure the country from those immoralites, which were so flagrantly practised in the former houses. A magnificent theatre has been built: but its opening, unfortunately offers no presage of improvement. Such a scene of riot and confusion has scarcely ever been exhibited in a civilized country as took place for a whole week at Covent Garden. Plays were performed every night, but not a word was heard by the audience, for it was occupied in clamour, and every species of outrage short of destruction. The cause of it was the rise in the price of admission, which was resisted by the public. The managers seemed to be determined to pursue, and the people were equally resolved to resist their plan. At last, the managers were obliged to give way, and on the last night of the week, it was announced, that the theatre should be shut up, till the question, of the propriety of advancing the price, had been submitted to a committee, whose decision should be made known to the public. It is of consequence sometimes that evils should grow to so great a height, as absolutely to point out the necessity of reform, and we hope, that the disorders which have been committed, will give rise to a legislative inquiry into the state of the theatres. If they are to be permitted in any state, some care ought to be taken, that they are not made the receptacles of vice, and if plays cannot be performed without the immoralities, so notorious in the former houses, it would be much better that that mode of amusement should be proscribed by the state.

The month past has thus presented many subjects to the reflecting mind on affairs at home; those abroad have been of the most melancholy nature. Our last noticed the awful work of destruction in the town of the enemy. Severe have been the sufferings of the conquerors. The expedition, which sailed from our ports, has brought back a great part of the army; but disease has effected more than could have been expected from a harassing campaign. After a short residence in the Dutch islands, it was discovered by the commander of the army, and his opinion was sanctioned by a council of general officers, that the great object of the undertaking was not feasible: that Antwerp was too well fortified to be taken by a coup de main: that the French were in sufficient force to resist our army: that their ships were not to be assailed. In consequence, the island of Beveland was quitted, and our army re-embarked. Sufficient force was left for the preservation of Walcheren, but such were the effects of disease, that is was doubtful whether our troops would be capable of retaining it.

Such has been the end of this ill-fated expedition. The expence has been enormous, and whatever injury has been done the enemy, we have felt tenfold in the loss of men and money. To whom the ill-success is to be attributed remains a question to be decided, when complete documents are before the public. But it was by no means a secret, that from the time Buonaparte has been in possession of Antwerp, he had determined to restore it to its antient splendour. For this purpose he had erected stupendous works, and the city is at this moment one of the best fortified, if not the best fortified in the world. The canals that have been made, the arsenal that has been built, the docks that have been erected, the communications by subterraneous passages, would require a volume to explain them; and when we reflect on the population of the Netherlands, and the facility with which troops could be conveyed into Antwerp, we are at a loss to conceive, on what probable grounds, the chance of success in our expedition was founded.

The triumph of the French on this occasion may be easily conceived; and success has attended them in another quarter, which promises to leave Spain at their mercy. The bravery of our troops at Talavera has been of little use. They have displayed courage, but the repulse of the enemy only warded off the blow for the time. He returned in great force, and, at the same time, another army, under Soult, threatened the rear. The consequence was, that our general left his sick and wounded at their mercy, made a precipitate retreat, and gained, but with what loss is not known, the frontiers of Portugal. The Spanish army soon followed, and suffered still more. A small army, under Sir Robert

Wilson, which had penetrated almost to the walls of Madrid, was compelled, of course, to retreat, and, in its progress, it cut its way, but with great loss, through Marshal Soult's army. Thus the French have all the middle of Spain under their controul. The Junta still holds the command at Seville; and it does not appear that the French have made arrangements as yet for the conquest of Andalusia

At Seville the Junta resides, and there we have our ambassador, the Marquis Wellesley. Changes, it is said, are to take place in the Government; and the Archbishop of Toledo is talked of as the Regent. At this town our ambassador has been drinking the health of the Pope; but the Gallo-spanish king shews little regard for such a spiritual authority. He continues his purpose of reforming the church, and destroying the monasteries. He has abolished many feudal rights, and his part of the country is likely to be much better governed than that under the regency of an Archbishop. In other parts of Spain, we read of successes on the part of the Spaniards, but there is so much of the braggadocio in their accounts, that we know not what credit is to be given to them. The apathy of the Spaniards is easily to be accounted for; and, if we drink the health of the Pope, and little encouragement is held out by the governing powers under Ferdinand, to expect a reform in church and state, we can neither entertain any hopes for the independence of the country, nor indeed be very solicitous for the attainment of such an object. Spiritual tyranny must be abolished. It has brought Spain to its present degraded state, and that country cannot raise its head till a complete change has been made in the system. We may regret the influence acquired by France, but the future historian of Spain would trace its revival to its true benefactors.

Our ambassador has been drinking the health of the Pope, and the Pope has fulminated his censures against Buonaparte, who seems to laugh at the old man's threats. But it is said, that a change is to take place in his destiny, and that he is no longer to reside at Rome, the ancient seat of his anti-christian tyranny. He is to be transferred to a place in which his predecessors formerly resided, for the greater part of a century. Still he is to retain the obnoxious name of the Head of the Church, and as long as it exists, there is reason to dread the recurrence of those frauds, by which mankind have been so deluded. As long as the present French Emperor lives, his power will be kept within narrow bounds, but what may be hereafter done by the false prophet, and the beast, future ages must determine.

The great point remains unsettled, the peace between the two emperors. Negociations continue, and Buonaparte remains in Austria. Great changes will assuredly be made, and little hopes can be entertained of Austria being ever able again to cope with France. Saxony also may undergo some change; for it is reported, that its king is affected by the papal censures. He is a superstitious catholic, and a remarkable instance of the changes that may take place in the religious opinions of princes. His ancestors were the first supporters of the Lutheran reformation. Motives of policy, the hopes of obtaining the kingdom of Poland, introduced popery into the family. They obtained their object at different times; and now the king of Saxony is a papist, and all his subjects are protestants. It is not of such great consequence as is imagined, what the religious sentiments of the prince are; and perhaps it is better that he should not be of the established religion. Being a dissenter himself, he is the more likely to afford protection to persons of a different persuasion.

In Italy the French are still triumphant. An unsuccessful attempt has been made by our troops from Sicily, on the coasts of the Neapolitan dominions. Sweden is looking forward to peace, reconciling itself to the loss of Finland. Russia continues its war with the Turks, making but little progress. Every thing seems to depend on the termination of the negociations between France and Austria, and the active mind of Buonaparte will prepare new scenes for the wonder of Europe.

Intelligence from the East Indies is partly favourable, partly unfavourable. On the former side, it seems that the Company has been victorious in its conflicts with the natives. On the other, great dissatisfaction prevails in its army, and the civil and military powers cannot agree so well together as their mutual interest requires. The singularity of the government of India partaking in a great measure of the defects of the

Mameluke government in Egypt, must occasion continual dissension; and as the army is essential to its support, it requires no small degree of skill in its management.

The American dispute is not terminated. It has been said that the French are to avail themselves of the differences. There cannot be a doubt, that if the Americans persist in the course which true policy points out, they need not be afraid of either of the contending powers. The Brazilians do not make the progress that was expected. Already the Court finds, that it cannot govern completely in the European manner. Of the Spanish America we know little, but a short time must produce great changes in that country.

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NOTICES.

Dr. Carpenter's Reply to Mr. Veysie's Preservative against Unitarianism, entitled Unitarianism the Doctrine of the Gospel, will be published in a few days. These letters contain an examination of all the Passages in the New Testament, which are generally thought to oppose the Unitarian Opinion respecting the Person of Christ; and the chief of those, respecting the Ends of his Death. Some of the recent Statements of the Eclectic Reviewer on the Improved Version, and of Mr. Middleton, are also considered

The Rev. William Severn, of Hull, has in the Press, a Sermon on the diversity of Sects and Opinions being no valid Objection to the Truth and Importance of the Christian Religion.

The Rev. Francis Stone, Rector of Cold Norton, whose Visitation Sermon has attracted so much notice has in the press *Memoirs of his Life* which will speedily be published.

Dr. Mavor, whose numerous Works on Education have contributed so much to the edification of Youth, as well as to the facility of teaching, is about to produce a Work on which he has been long engaged—a Series of Catechisms on popular Subjects—The Mother's Catechism—A Catechism of Health—and another of General Knowledge, will appear in a few days, and be followed in rapid succession by others on English History, Universal History, Geography Animated Nature, Botany, the Laws and Constitution of England.—The Bible, &c.—they are intented to sell separately, or to form when collected, two very neat pocket volumes.

Mr. Bradley, of Wallingford, has prepared, under the sanction of Dr. Valpy and other distinguished preceptors, a Series of Grammatical Questions, adapted to Lindley Murray's Grammar, with copious Notes and Illustrations—the Idea was suggested by Morgan's very useful Book, the *Grammatice Quesiticnt.*

A Silver Medal, in commemoration of the Abolition of the Slave Trade, designed and executed by eminent Artists, has, we understand, been presented to the British Museum by some Gentlemen for the above purpose. On one side there is a portrait of William Wilberforce, Esq. M. P. from a Model taken by his permission: On the *reverse* are several figures, happily expressive of the truly Christian Act of our Legislature, in putting an end to that iniquitous traffic.

CORRESPONDENCE.

Our Correspondents are informed that no communications will be noticed that are not addressed to the Editor at the Printer's or Publishers'. Anonymous letters of which the postage is not paid, are returned to the post-office.

The following communications are intended for publication.—J. T. E's Sign of the Prophet Jonah.—Sir Isaac Newton and Mr. Locke, Unitarians, and, Objections to an Unitarian Liturgy.—An Old fashioned Dissenter's remarks on the proposal of an Unitarian Liturgy.—Fair-Play's reply to "An Argument against Christianity."—Mr. Allchin's Essay on Ignorance.—L. C. on the use of Organs.—A Disciple of the Old School on Christian Idolatry.—Inquiry concerning Gen. i. 16.—D. D. on the Evidence of the existence of the Deity and the Incomprehensibility of the Divine Nature.—Mr. Bransby, on Milton's Religion.—Philalethes' reasons for Baptizing Infants.—B. C. on the Sign of the Prophet Jonah —C.'s further defence of Mr. Belsham's Interpretation of 2. Cor. viii. 9. In reply to Mr. Marsom.

We have to beg pardon of E. N. for our seeming inconsistency, with regard to the paper inquired after: its early insertion will, perhaps, render any explanation unnecessary.

A. B. of Chatham will find, we trust, in the answers above-noticed to his inquiry, that we have not misstated by abridging it. Should he, after reading those answers, remain unsatisfied, we will allow him an opportunity of explaining himself and urging his objections.

"A Scripture Christian in contradistinction to an Act of Parliament Believer;" has, in old Divinity phrase, *the rest of the matter in him*; but he is a better reasoner than writer.

Some short articles of Biblical Criticism, and the Obituary, are excluded from the present No. by the Intelligence, which our readers will have been pleased to find so multifarious, and interesting.

The Subscribers to the Monthly Repository are informed, that Nos. xiii. xiv. *and* xv., *which have been for some time out of print, and for which repeated demands have been made, are now reprinting, and that a second edition of these Numbers may be had in a few days of the Publishers. It is earnestly recommended to Subscribers to complete their sets, without delay, in order to obviate future similar disappointments. Single numbers may be had, price* 1*s. each; and Vols.* I. *and* II. *in boards, price* 12*s.* 6*d. each, and Vol.* III. *in boards, including the Supplement, price* 13*s.* 6*d.*